This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

43175
HN 2IH3 .

D 28

43175

GENERAL THEOLOGICAL LIBRARY
LET THERE BE LIGHT
INSTITUTED 1860
BOSTON, MASS.

Given by

Aug. 10, 1886.

Alcove F

Shelf 4

No. (14)

HARVARD COLLEGE

Digitized by Google

Digitized by Google

WARNINGS

AGAINST

SUPERSTITION.

Digitized by Google

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

Digitized by Google

WARNINGS

AGAINST

SUPERSTITION,

In Four Sermons for the Day.

BY

J. LLEWELYN DAVIES, M.A.
RECTOR OF CHRIST CHURCH, ST MARYLEBONE,
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

London:
MACMILLAN AND CO.
1874.

[*All Rights reserved.*]

Digitized by Google

KD 43175

HARVAR
UNIVERSITY
LIBRARY

Digitized by Google

THESE Sermons, printed by the desire of some of those who heard them, are intended chiefly for their use. But I shall be glad if their publication serves to awaken in any other minds the watchfulness which I have endeavoured to commend to my own congregation.

15476

Digitized by Google

Digitized by Google

CONTENTS.

I.

PAGE

LIGHT AND HEALTH 1

II.

SENSUOUS AWE 17

III.

CONFESSION AND ABSOLUTION 33

IV.

PRAYER 51

Digitized by Google

Digitized by Google

I.

LIGHT AND HEALTH.

[*Advent Sunday*, 1873.]

ISAIAH LVIII. 8.—"Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

THESE, my brethren, are the truest watchwords of the Advent season, *Light* and *Health*.

The Coming of the Son of God in the flesh was the coming of One who proclaimed himself the Light of the world and the bringer of Saving Health to mankind.

And the triumph that we look for when the spiritual kingdom of the Son of man prevails over all its foes, is emphatically the triumph of Light over darkness, of Health over corruption. The tradition of the Advent season invites us to look forward into the future in the faith and hope of this triumph, and to consider what hindrances to its arrival exist amongst us, and against what temptations the lovers of Light and Health have need to be on their guard.

Digitized by Google

Any hopeful contemplation of the glory that is to be revealed will make us aware of much evil that is too easily allowed amongst us, and will touch our consciences, I hope, with some shame at our own part in it. But I think that if at the present moment we keep our eyes firmly directed upon the *character* of the Divine purposes, we shall be led to observe a subtle danger besetting those especially whom I might call the children of the Kingdom. The danger I mean is that of following after *Religion* simply, without taking into account the quality of the Religion to be pursued. There is Religion and Religion; and we might have a great revival of Religion, without an increased enjoyment of spiritual Light and Health. It is of some questionable forms of Religion that I propose to speak to you on these Sundays in Advent; of certain influences not inaccurately called religious, but which are not likely to bring light and health on their wings.

It is a mistaken habit to speak of Religion as if it were absolutely a good thing. But it is a not uncommon one, and one into which any of us may naturally slide. For many uses the term is a convenient one, and it seems to save the names of God and Christ from too familiar handling.

Digitized by Google

Religion, however, it ought to be remembered, is not the same thing as God, or as the Kingdom of God, or as the Gospel of Christ. It may be the duty of the followers of Christ to contend against the spread of Religion. Recall to your minds how earnest and vehement St Paul was against a sort of Religion which was spreading itself in the churches over which he had the oversight. His adversaries were those whom we call Judaizers; they sought to maintain the authority of the Jewish ceremonial over believers in Christ. It could not have been fairly affirmed of these Judaizing Christians, that they were not religious, or that they were not in earnest. They were very religious; they held the civil authority in most religious contempt; they appealed to men in the name of supernatural sanctions to take trouble and do what was disagreeable to them. Yet St Paul declared that they reduced his Gospel to a nullity, and he never tired of beseeching his converts to beware of allowing themselves to be brought into a religious bondage. This conflict of his, which occupies so much space in his letters, is the more remarkable, because he is opposing a subtle and insidious tendency, and not a rival creed. Many, I imagine, of his hearers must have been

Digitized by Google

startled and surprised at the vehemence with which St Paul protested against the teaching of men who were fellow-Christians, and whom he had no desire to cast out of the Church. Some, I dare say, put it down to personal jealousy. But they did not know St Paul. Those who had entered into his convictions and feelings about the Gospel of the grace of God were better able to understand his anxiety, that the preaching of a Redemption to be won by human hearts and lives through a joyful acceptance of the reconciling purposes of God, should not be supplanted by the preaching of a Religion to be forced by threats upon men's observance.

Even Paganism was entitled to the name of Religion. And the Apostles who went about proclaiming Christ had it much more in their minds to announce a deliverance from Religion than to persuade men to be more religious. From some emphatically religious influences, from some fears of the supernatural, they earnestly desired to set men free.

I have referred to the New Testament to show that we have Apostolical authority for reminding ourselves that Religion may have its evil elements, and that those elements may not improbably go with a Christian profession.

Digitized by Google

But I will come at once to our own time. It seems to me that we ought to be prepared boldly to interrogate the modes of religion of our day, and to test them by their congeniality with the Light and Health which it was the glory of the Gospel to bring into the world.

Some would say that this is not an age of Religion; and in part they would be right. We are kept continually mindful of the shaking of old beliefs and traditions which has characterized this age. Those who have not felt it at all in themselves have been compelled to see the effects of it in others. For evil and for good,—remember, dear brethren, that it may be, with God's blessing, for infinitely more good than evil,—this is a time, not of stagnation, but of inquiry and mental disturbance.

This is true; but none the less, there are symptoms also of a growth of religion in our time. And this characteristic is partly a fruit of the other. Doubt and free inquiry may lead to religion in more ways than one. It is possible that inquiry, though at first unsettling, may be ultimately the cause of deeper and more settled convictions concerning the ways of God. Then again the very fact of doubting implies some serious thoughtfulness, at least in many minds;

Digitized by Google

for I need not say that it is easier to take things for granted and not trouble oneself about proofs and grounds than to undertake the responsibility of discerning between the true and the false: and serious thoughtfulness is nearly allied to the religious habit of mind, is, indeed, almost another name for it. There is a third way. When scepticism is in the air, it is likely enough to repel and alarm the majority of minds; the notion of keeping their thoughts a blank concerning things unseen and future is dreary and intolerable to them; they are apprehensive, with good reason, of the consequences to themselves and to others of unbelief; they feel, also not without reason, very incompetent to examine the grounds of faith. What can they do, then? It is very natural that they should run away, as it were, from the scepticism, and take refuge in the religion which shuts out inquiry.

There have been striking symptoms of a reaction of this sort within the last few years on the Continent of Europe. There has been more infidelity, as you know, in Roman Catholic countries than in England. In France, it was commonly assumed that the educated classes, or at least the men, were almost entirely alienated from the faith of their Church. But in France

Digitized by Google

there has been a very considerable revival of religion. And unfortunately the religion that has begun to prevail is of the most ultra-Roman type. Men have vied with one another in placing themselves absolutely in subjection to the authority of the Church, which has become the despotic authority of the Pope and his advisers. They have delighted in flinging down a kind of defiance to reason and modern thought. The great boast of this revived religion has been the re-introduction of the obsolete custom of making pilgrimages. It is enough to make us wonder, that educated persons in these days should flock in multitudes as pilgrims to any shrines at all. But it increases our wonder, that the favourite shrine of pilgrimage should be such a one as that in which the devotion of the Sacred Heart had its origin. The worshippers seem to say, "We will get away as far as we possibly can from this modern spirit which has frightened us. We will not be on the side of reason, but on the side of faith. Let unbelievers despise us as they please; we prefer the warmth and comfort and hope of submissive uninquiring but loving devotion, to the cold worldliness of infidelity. And we are glad to find there are a good many of us, to support one another. We will draw

Digitized by Google

close together, that one may borrow warmth from the other. Who knows that Religion may not be again before long in the ascendant, and be able to put its foot on the enemies of God and of the Church?"

This movement of reaction has not been confined to the Continent. The Roman Catholic Church has won converts in this country, very much through its offer of a warm shelter out of the reach of inquiry and doubt. And the English converts have shewn themselves ready to sympathize courageously with the most ultra-Roman sentiments and practices of their Continental brethren. If it be in the permitted future that doubt should produce more fallings away and spread more misery and fear amongst us, it may be expected, almost as a matter of certainty, that conversions to Rome will still go on. There will be those who will say, "There is but one refuge for us out of these uncertainties; and that is in the bosom of an infallible Church."

But it is not my purpose now to speak of dangers to which we are exposed from the attractions of the Church of Rome. There is a wave of tendency within our own Church, in which we may trace modified forms of the same

Digitized by Google

influences which are at work in the Roman Catholic revival abroad. I refer to the desire to create a half sensuous atmosphere of awe about the worshipper, to the deliberate shutting out of knowledge and thought, to the artificial generating of religious emotion, to the use of crutches of superstition for weak faith to rest upon, to the promoting of that valetudinarian and egotistic habit of mind which craves the comfort of confession; and, generally, to the holding up of an ideal of religious life which is not that of the Prayer-Book of the Church of England nor yet that of the New Testament. I ask you not to give way passively to these influences, and not to be indifferent about their progress.

These modes of action are adopted in all sincerity, it is said, in the interest of Religion. I willingly admit it. I am willing to go further, and to admit that they may be very effective in promoting Religion. But what then? We owe no allegiance to Religion. We are not placed here to promote Religion. The question is, whether these things are agencies of Light and Health, whether they are according to the mind of the Father of our Lord Jesus Christ, whether they tend to build up mankind in the strength and harmony and activity of the Body of Christ.

Digitized by Google

And I feel it to be the more necessary that we should all seriously ask this question, in consideration of the special attempts that are being made to revive Religion in the Church of England. There is something very impressive in the idea of that "Mission," as it is called, which the Bishops desire to be undertaken throughout the whole of this vast metropolis in February next. It is enough to make the hearts of all good Christians yearn with hope and anxiety. The purpose of the "Mission" is to use the most effective means that can be devised, during the space of a week or ten days, for the stirring up of men's souls and the bringing of them to God. Think of this being the chief matter of common interest in London from East to West, from North to South, for so many days; or, at least, of the entire Metropolitan Ministry of the Church of England bending its united efforts to this end! This is no ordinary attempt; and the fervour and zeal that are likely to be thrown into it can scarcely fail of reaping some reward. The aim is to promote Religion; and it is reasonable to expect that Religion will be promoted. But, with the tendencies now working in the Church of England, and with the natural kinship between an

Digitized by Google

attempt to make a sudden strong impression on men's souls and that artificial kind of Religion which I have briefly described, may it not also be feared, that there will be some questionable effects in the total result left behind by the Mission?

Now questionable religious tendencies are to be tested by their agreement with the nature of God, and with what he desires for men. It is by looking to the revealed character of the will and the purposes of God, that we shall best learn whether any particular type of religion is good or not.

Love and righteousness, we are taught, are the essential attributes of the Divine nature. Gracious and righteous is the Lord. Of these two attributes, as we see them declared in the Old Testament and manifested in the life of Jesus Christ, Love is the more fundamental. Righteousness, or the maintaining of Order, is the mode in which God's love works. Love that does not maintain a harmonious order is inconceivable; and the order of the universe, especially its moral order, cannot be thoroughly understood, except as having its root in a Loving Will. Such is our God; and what is his purpose for men? He has created us to be in

Digitized by Google

filial fellowship with himself; he desires to have his righteousness fulfilled in us. He therefore seeks our confidence, our faith. He wishes us to give ourselves up in loving trust to him, that we may live according to his will. This is his purpose in Christ,—to reconcile us to himself, and make us one body of harmonious, joyful, active, members. The true light is this grace shining forth in Christ; the true health is in willing fellowship, the intelligent fellowship of sons and brothers.

We may surely judge, from this revealed will of God, whether in any pursuit of religion we are on the right tack. Is *this* what God delights in,—a timid shrinking soul, occupied with the cares of its own salvation, preferring the twilight, hanging to a priest, turning away from the social life of mankind, with its duties, its interests, and its organization, as little better than profane? Can it be a satisfaction to our God to look down on men wearing the fetters of superstitious fears, thinking more of safety than of truth, trying their little expedients to propitiate him, herding together to generate emotion in the hope that it will be acceptable to him? Nay, but our God is the Creator and Fountain of freedom and order, and he desires

Digitized by Google

that men should be free and orderly and that they should labour to subdue his world to obedience. God wants from men nothing made up artificially to please him. That each should fill his own place, humbly, trustfully, loyally, this is acceptable with him.

Listen, once again, to the prophets who have spoken in the name of the Lord. "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow." "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen,—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou

Digitized by Google

cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." Magnificent words! yes, and they set before us with instructive definiteness what we should look for and aim at. Is this ancient ideal of the prophets of Israel broken up by the New Covenant, that a different one may be substituted in its room? Not so. The Son of man does indeed present to us a deeper tenderness and pity, a more universal love, a richer converse with the Father. But Christ and his disciples have no commendations for gloom, or effeminacy, or helplessness, or egotistic self-regard, or separation from social life. Under the Gospel, secrets are revealed, daylight is let in upon the heart, trust in God is declared to be the right of every child of man, the truth is offered without artifice to the conscience, freedom is the inheritance of the true believer. We are brought as Christians into the open air of God's heaven. The Church is no cunningly elaborated institution, devised to operate with mysterious powers for the saving of a certain number of confiding souls. It is the ideal

Digitized by Google

brotherhood of the children of God, mysterious as nature is mysterious, bound together in Christ who is at the right hand of God, with the Divine Spirit for its breath of life.

Stand fast therefore, dear brethren, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. I do not ask you to be content with the things of secular life, to take no account of sin, to be indifferent to the means of grace, to reduce the ideal of a Christian to that of an ordinary prosperous self-satisfied Englishman. You will not so misunderstand me. But I beg you to be jealous for the Bible ideal of a Christian as against any which would insidiously supplant it. I ask you not to let Religion do with you what it pleases, simply because it is Religion. Compel it to shew its credentials, before you give it your confidence. Think it not only your right, but your duty, to guard the better traditions of this English land for yourselves and for your children after you. Look at your country, at your brethren, with as much earnestness and sense of responsibility as into your own souls. Judge whether profligacy and waste and idleness, whether careless helplessness and dependence, whether ignorance and vice and brutality, ought

Digitized by Google

to be acquiesced in by a Christian community. You will find in the positive evils which afflict us enough to sober and depress you, enough to drive you to God in prayer and confession, enough to engage your most earnest and inward efforts. But you have also the right in Christ to be thankful for many blessings which God has bestowed upon us, for the noble works done in the days of our fathers and in the old time before them. And by the pain and the joy together we shall be impelled to look forward with hope. The present does not content us; no, we want something much better, we want much more of righteousness and of love. But we can believe that he who gave his Son for the life of the world, and has brought the world on thus far, has the better things which we long for in store for it. So let us wait with patience; but let the patience be that of hope and prayer.

Digitized by Google

II.

SENSUOUS AWE.

[*Second Sunday in Advent*, 1873.]

2 Cor. iii. 12.—"Seeing then that we have such hope, we use great plainness of speech."

The chief points of my last Sunday's sermon, as you will remember, were as follows:

That religion may be bad, in various degrees, as well as good;

That faithful Christians are bound to repudiate those forms of religion which are out of harmony with light and health and liberty; and

That there are circumstances at the present time which call on us to be watchful against influences which may increase religion amongst us without bettering its quality.

I am about to speak this morning of one of these influences,—the endeavour to create an artificial atmosphere of mysterious awe around the worshipper. I desire to speak here of this tendency as of one with which we may all have

Digitized by Google

some sympathy, and in such a manner that those who sympathize with it more strongly than others shall be able to listen without pain.

1. The word *mystery* is used frequently in the New Testament, and almost always, if not always, it might be rendered by the equivalent word "secret." Mystery is recognized, therefore, under the New Covenant; secrets are recognized. But you will find that the word is generally introduced for the purpose of affirming that the mystery is made intelligible, that the secret is disclosed. Twenty out of the twenty-six places in which the New Testament has the word are in St Paul's writings. And it was one of his main statements, that the eternal purpose of God, which had been a secret, or a mystery, was disclosed in Christ, and was no longer a hidden thing to those who thoroughly received the Gospel. This was emphatically the thought with which the word mystery was associated in St Paul's mind. He gloried in *revelation*, that is to say, in the opposite of concealment or disguise. Undoubtedly the incomprehensibility of God remained; but the Gospel had thrown a great light on his ways, and had enabled men to advance almost

Digitized by Google

immeasurably further in the knowledge of God than they could before.

This then is the most properly Christian application of the word mystery. It represents the darkness cleared away by the Gospel.

But very early the title "*the mysteries*" came to be applied to the principal ordinance of Christian worship. This usage was not derived from the New Testament. There can be no doubt, I imagine, that it was borrowed from heathen religion. There were certain celebrations well known by the name of Mysteries,—the most famous in classical history being the Eleusinian Mysteries,—of which secresy was the characteristic. The secrets of these celebrations were only made known to the initiated; and to this day no one knows what took place behind the veil of the Mysteries. Probably, if we did know, the revelation might not be more interesting than that of the secrets of Freemasonry would be. But in an age of mingled scepticism and credulity there was a fascination about artificial secresy; and in the early part of the Christian era secret forms of worship were popular. I am afraid that it was from these heathen mysteries that the name passed to the Eucharist, or Thanksgiving, of the Christian

Digitized by Google

Church. Circumstances favoured the application. The Christians were compelled by persecution to carry on their worship privately. Their ordinance of Communion was in truth a Mystery to the uninitiated heathen. The fellowship with Christ implied in the joint partaking of Bread and Wine under the name of his Body and Blood, is not and never can be a trivial matter, a thing of the streets. And then the Christians themselves were tempted, it must be allowed, by the artificial awe associated with Mysteries. And so it came to pass that the Christian Eucharist was lowered, in accepting this title, to the rank of the Eleusinian and other Mysteries of the heathen world.

Who could wish to deny that the relation of the Christian to his Lord, and to the Father through him, reaches into spiritual depths which we cannot fathom? or that the relation of visible things to invisible, of matter to will, of flesh to spirit, is beyond our power of explaining? or that the outward act which brings us into contact with the agony and loving death of our Saviour is one to be treated with tender reverence? But let the reverence draw from the most genuine fountains. There is nothing Christian, according to the Apostolic account of

Digitized by Google

Christianity, in thrusting mysteries on the mind, in manufacturing sacred difficulties to depress the understanding and to awe the imagination. The Real Presence of Christ,—that, assuredly, is a solemn fact. But it is the Presence, it is the Reality of it, that should make us serious. It is not peculiarly Christian, that we should be indifferent to the Real Presence of Christ or of God, in itself, but should become profoundly affected by the association of that Presence with outward elements. Speaking for myself, I would say, Believe as much as you can in the Presence, yes in the Sacrificial Presence, of Christ in the Bread and the Wine of the Sacrament, so long as it is the living Christ you are thinking of, and so long as you heartily believe that he who said, "Where two or three are gathered together in my Name, there am I in the midst of them," is Really Present with us now. It may be truly said that the use of Sacramental Bread and Wine helps us to realize Christ as in the flesh, and as giving himself through death for the life of the world. That, no doubt, is the purpose of the Sacrament. But let us bear two things in mind: that Christ manifested himself in the flesh in order that we might know him more profitably in the Spirit;

Digitized by Google

and that, when he was in the flesh, he wished his disciples to know him in freedom, as a friend is known by friends.

2. I go on to say a few words about the more general endeavour to make the accessories and modes of religious worship impressive and subduing to the imagination.

It is difficult for a thoughtful and considerate person to speak positively on this subject, because, in all that relates to common forms, so much depends upon Taste and Feeling, and Taste and Feeling, again, are so powerfully influenced by custom.

We are familiar enough with different extremes of practice, with regard to the forms of religious worship. You may represent to yourselves, on the one hand, a building like a barn, with its inside walls bare and cold, marked in every part, and not least where the Christian altar stands, by signs of indifference and neglect; the worshippers and perhaps the minister using hardly any forms of religious gesture, but behaving with nearly as much freedom as if they were outside the building. This you may describe as the Presbyterian or the Puritan usage. You may represent to yourselves a very different scene; a beautiful ecclesiastical building,

Digitized by Google

with the dyes of its storied windows casting a dim religious light, rich with solemn ornament, each part reverently cared for, but especially the sanctuary and the altar, the forms and the attitudes and the tones of worship all studied for imaginative effect,—a scene striking you as something so different from the common outside world, a sheltering refuge for faith and devotion. This you may call the Catholic usage.

Yet every one knows that the feeling towards religious forms is profoundly affected by habit, and that there may be more of devotion and reverence in some Presbyterian than in some Roman Catholic worshipper, in a Presbyterian than in a Roman Catholic congregation; nay, that the very action of the service may in particular cases not improbably touch and move the Presbyterian more than the Roman Catholic. Forms which are perfectly familiar to us, we take as they come, and are not greatly affected by them. The way in which a service may impress any one to whom it is new and strange, is no measure of its influence upon those who are accustomed to it. When we are observing examples of this force of habit, we might be led to doubt whether such variations in outward form as those to which I have alluded make

Digitized by Google

any substantial difference at all to the effect of worship upon the mind of the worshipper. And it would certainly be a wise conclusion, not to attach an excessive importance to differences of ritual.

But it is a peculiar state of things, when changes are being introduced. It is natural that we should then feel, whatever view we may take of it, that there is great significance in the tendency which prevails. We know that the endeavour to invest our common worship with greater solemnity and awe, by modifications of the interior of our Churches and of the behaviour of ministers and people, has excited warm enthusiasm in some, and in others has provoked fear and resistance.

The introduction of more taste and art and care into our ritual has in some degree carried the whole population along with it. It belongs in part to a movement which is general as well as religious, and affects common life no less than Churches. There is ritualism amongst Dissenters as well as in the Church. Probably most persons of middle age are conscious of having moved with the stream, and many can remember that they once felt a repugnance to things which now almost every one prefers.

Digitized by Google

It is not creditable that there should be unreasonable panic and misjudgment about attempted improvements of the externals of worship. But I venture to plead two justifying considerations in excuse of the instinct of resistance to such attempts. First, I think it is reasonable to deprecate *excessive* or *abrupt* change, in our traditional ways of worship. Feelings of reverence grow up entwined with arrangements or customs which may not be in themselves the best. And the real want of reverence is in those who treat with levity or roughness religious habits which have been the inheritance of any generation. Whilst it is not to be desired that ritual forms should be stereotyped, the change of them ought not only to be manifestly for the better, but it ought also to be made as smoothly and gently as possible. Secondly, I am convinced that it is well to be watchful against making too much of the *senses* in religion. We are always in danger of falling away from spirituality. A sensuous worship, appealing in however refined a way to eye and ear and artistic feeling, may be a subtle snare; and the danger of it is much increased, if there is a deliberate attempt to muzzle and chain up the understanding, in the interest of sentiment and of the imagination.

Digitized by Google

There are other ways of trying to make people religious through the senses, besides that of an impressive ritual. Particular modes of preaching, prayer-meetings of an exciting character, especially those carried on at night, and generally those agencies which might be described by a popular term as "sensational," have no claim to be approved in the mere fact that they may be effective. We are not to be content with the question, Do they promote religion? but are bound to ask further, *What sort of* religion do they promote?

Stimulating services carried on at night have always been regarded with suspicion in the Church. So far as it rested on the darkness which belongs to the night-time, that suspicion is met and dispelled by our modern appliances for artificial illumination. To most of us now the very strong prejudice against which the custom of holding service in Churches on Sunday evenings had to contend, when it was first introduced not very long ago, is scarcely intelligible. We none of us disapprove of Evening Services in Church. A more recent innovation of the same kind, the celebration of the Holy Communion at an Evening service, has been objected to with somewhat unaccountable

Digitized by Google

warmth. In old times it is easily conceivable that there would be adequate reasons against it. The Communion of the Body and Blood of Christ may justly claim the utmost clearness of head, the most undisturbed sobriety of feeling, in the Communicants. And if there were any real danger of people coming to it in the Evening in fulness of meat and drink, or in a state of nervous excitability, reverence would prescribe that that time should be avoided. But of such danger I see no symptoms whatever. To many persons the closing hours of Sunday are the most devotional hours of the whole week, during which the mind turns most readily and most calmly to reverent contemplation. And there is nothing exciting in our Christian "mysteries," celebrated as they are with such absolute openness as well as so frequently. In the Eleusinian Mysteries, celebrated once a year, the climax of fascination was when the initiated person was led by a conductor through a dark passage into a chamber blazing with light, and there had the secrets shewn to him. By all means let us avoid such paths; God forbid that the minister of Christ, the priest of the Church of England, should assume the character of a *mystagogue.*

Digitized by Google

3. It is one grave objection to these modes of religion which aim at generating sensations of awe and fear in the worshipper, that they do not fit in with every-day life and duties.

The Christian is called, like David, to serve his own generation by the will of God. Our devotions ought to prepare us for this service. Those are the best, which make a pure, upright and useful life easiest and happiest to us, and which fortify us most effectually against the temptations which beset us in our path. For this reason it is not well that our religion should be separated too much from our ordinary life, that there should be too wide a breach between the Sunday and the week-days, that in passing from work to our devotions we should exchange too consciously the atmosphere of one set of sensations for the atmosphere of another set. It is not to be desired that we should forget, when we come to Church or when we approach the Table of the Lord, that we are Englishmen and Englishwomen of to-day; lest when we go to our English work and conversation we should forget that we are members of Jesus Christ and brethren in the Lord.

The division of secular interests from religious is being urged upon us from many quarters;

Digitized by Google

in resisting these efforts, we shall find some strength in keeping our offices of religion and our devotions as much in harmony with modern instincts and modern habits as is compatible with genuine depth of feeling and with sincere loyalty to Christ.

4. Another objection is that such modes of religion are not favourable to the *health* of the spirit. Our Baptismal office speaks of things "which a Christian ought to know and believe *to his soul's health*." All our practices of devotion ought to promote this same health.

Now it is known in this age, though it is far from being sufficiently remembered, that light and fresh air, do more, as a general rule, for the bodily health than any depressing regimen, or than any stimulants for which there may be a craving. For the soul also, as well as for the body, there is light, and fresh air, and freedom, and activity; and the enjoyment of these is more necessary for spiritual health than any prescriptions. The light is that which comes from the Father in the face of Jesus Christ; the fresh air is that life-giving Spirit of God which breathes throughout his world; the freedom is emancipation from slavish fears and tyrannies; the activity is that of doing the will of God.

Digitized by Google

There is more than a fanciful analogy between the light and air of the physical world and the light and air of the spiritual world. An outdoor service has often been felt to give a freshening impulse to the spirit. Can you not imagine that a company of Christian men, compelled by some necessity to forego a house of worship, if they assembled in Christ's name upon some breezy hill-side, and there with the sunlight poured around them celebrated the Communion of their Lord's Body and Blood in simplicity and truth, might part more thoroughly strengthened and refreshed, with a deeper and more natural sense of fellowship with the Father of all and with the Saviour who died for all, than if they had communicated with the utmost pomp of worship which some great Cathedral could display? I ask you, dear brethren, to look with desire for whatever may make you simpler, firmer, more joyful and more vigorous Christians. The grace that will do this for us is to be found, doubt it not, through the means which have been ordained for us; but let us look for it in the heaven which the means of grace open to us, and not in a cloud enveloping those means. We may not always have an appetite for what is most wholesome. We may

Digitized by Google

be inclined to admit that there is a solemnizing influence in a half-light of mystery, that the bending and prostration of the body are akin to the Christian humility which befits the sinner, and that fears and shrinkings are the appointed heritage of the soul which has so much reason to deprecate the wrath of God. But, my brethren, remember that we do not choose our Christian calling for ourselves. God sheds his light upon us, he invites us to trust and freedom. He wants us to look up to heaven, and not to cower upon the earth. He offers to uphold us with his free Spirit. He bids us abound in hope through our Lord Jesus Christ.

Reverence, indeed, and seriousness ought to characterize our worship to the end. The more the vail is taken away from our hearts, the more we shall see to revere. If God has indeed declared that he loves us and makes us his children in his Son Jesus Christ, must not such love, such glory, fill us with awe? Who can be content to walk with mere levity and carelessness in a world which he believes that God has made and Christ has redeemed? The Christian who is most assured of the grace of God, and who sees most mysteries made plain by it, and who is most encouraged by it to go forward in

Digitized by Google

hope, will often look upon human life with fear and trembling. The transgressions of other men, the sin he knows in his own heart, will seem to him terrible. But he will think it wrong to give way to them, and to despair. He will find support in dwelling with St Paul upon the revealed purpose of God. He is the worshipper of a God who does not hide himself, but makes himself known; of a God who teaches us to judge of what he will do by what he has done.

Let us come into his courts with such a mind, dear brethren, as he would himself form within us. Let us entreat his Spirit to open our lips and to prompt our prayers. Let us suffer no outward things to interpose a barrier, however sacred, between our hearts and God, because it is God himself who bids us come to him as reconciled and forgiven children. Let us be thankful for all outward things which bear witness of God, and help us to come to him. May he fill us all with the very spirit of worship, that with one mind and one mouth we may glorify God, even the Father of our Lord Jesus Christ.

Digitized by Google

III.

CONFESSION AND ABSOLUTION.

[*Third Sunday in Advent*, 1873.]

PSALM XXXII. 6.—"I said, I will confess my sins unto the LORD, and so thou forgavest the wickedness of my sin."

AMONGST the tendencies which appear to me likely to have the effect of stimulating religion amongst us without improving its quality, is the introduction of the practice of *Confession*. The subject of Confession as a whole is a complicated one, and involves questions about which great controversial heat and confusion have arisen. I believe however that the essentially important aspect of it is that with which we are concerned to-day. Confession is a part of a religious regimen. Is it favourable to the genuine wellbeing of the soul, or not? Is the kind of religion which the practice of Confession tends to promote, the same thing as the light and health and liberty offered to mankind by the Gospel? That is what we want to know.

In the minds of most of those who are now

Digitized by Google

interested about Confession, whether they are in favour of it or against it, this practice is closely connected with Absolution; and Absolution is generally represented as implying more or less exalted sacerdotal pretensions. The whole controversy is therefore felt by many to turn really upon the power of the Priesthood,—upon the question whether a priest can give absolution or not. I admit that the controversy involves what might be called the *acting* powers of the priestly office; that is to say, that Confession makes the people practically dependent, in a most important manner and degree, upon the priest. But it seems to me that the dispute as to the power of the priest to give absolution has taken a wrong issue, and is carried on in a mist which a more searching inquiry into the alleged claims would dispel. As with regard to the Real Presence, and as with regard to Sacrifice, so with regard to Priestly Absolution, when you give to the term the very utmost meaning that it can imply, the objection to it vanishes. Let us go, past those who approximate to Romanism in our own Church, to Rome itself. Authoritative Roman theology does not assert that God gives away from himself to the priest the prerogative of pardoning sins. Still less, of

Digitized by Google

course, would Dr Pusey make any such assertion. All that the priest can do is to act as the channel or the messenger of the Divine forgiveness. But further, according to Roman theology, if the sinner does not inwardly repent, the absolution of the Pope himself would take no effect. In other words, all priestly absolution, which means, all declaration of the Divine forgiveness, is strictly conditional upon the repentance of the sinner, as to which no supernatural knowledge is claimed for the priest. And further again, Roman theology allows, that God himself forgives the truly penitent, though they may not receive actual absolution from a priest. What is described therefore as the tremendous power of forgiving sins claimed for the priest turns out to be not really claimed at all. The true claim is one of pastoral discipline. Roman and Romanizing theology lays down the rule, as one of order, that the faithful are to come and confess their sins to a priest and receive absolution from him. It affirms that this rule is a good rule, a wholesome rule, a Catholic rule. It declares that they who do not conform to it will incur a terrible responsibility, and probably cut themselves off from grace. But this is not because the priest forgives sins instead

Digitized by Google

of God, nor because God's forgiveness of sins comes through the priest only, but because the Catholic order in a vital matter has absolute claims on the obedience of the faithful.

If we were Roman Catholics, we should have nothing that we could reply to this requirement. But being what we are, we are quite at liberty to consider whether the pastoral discipline of private confession and absolution is wisely ordered or not. That is the essential question, as a matter of reasoning; and that is the practical question which it concerns us, as members of the Church of England, very seriously to ask now.

There are three elements in Confession which it may be advantageous to note separately.

Confession makes it the duty of the Christian,

to inspect his own soul scrupulously;

to lay bare the results of his inspection to another; and

to depend upon private absolution.

(1) I am speaking of what is understood by Confession now. It does not mean that one who has done a sinful act is to acknowledge it, to confess it to be wrong and blameable, and to endeavour to make such amends as are possible

Digitized by Google

for it. All who advocate Confession advocate a strict and searching practice of self-examination. Feelings, and not merely actions, are the material of Confession. It is urged, therefore, that Christians ought to look watchfully into their feelings, to probe their motives, to judge their sensations. Christian life, according to this view, as it approaches towards perfection, will become more and more *introspective.*

And ought we not to judge ourselves? Are we not bidden, by Holy Scripture, by the exhortations of our Liturgy, by the appeals of religious teachers of all schools, to examine ourselves? You see in a moment, my brethren, how much may be said in behalf of this element of Confession. The case for it may well seem irresistible. I will refrain at this point from arguing against the apparently overwhelming weight of authority in favour of rigorous self-examination; but I must return to the subject presently.

(2) The Christian who goes to Confession is next required to lay himself bare to the eye of another. I do not mean that any secrets which do not involve the possibility of sin are to be communicated to the priest. The communication of such secrets, if it take place at all, is

Digitized by Google

only incidental to the confessing of sin, and the seeking of advice, for the sake of which the Christian comes to the priest. But so far as *sin* is concerned,—sin of thought and feeling, as well as of act,—it is the virtue of a good confession to be as frank and explicit as possible. Probe your mind and heart without flinching, bring out without reserve in words whatever seems to you to have the nature of sin,—this is the moral law of Confession.

Now here, if I mistake not, you will feel that you must pause, and it is a point at which you might pause with trembling. There are texts, it is true, which may be quoted in support of this uncovering of the soul, such as this: "Confess your faults one to another." If to any one, it may justly be urged, why not to the priest? But the texts will probably seem to you to mean something wholly different from what the modern doctrine of Confession assumes. The authority of Scripture texts cannot be brought to bear on this point without great straining. In our Prayer-Book there is no injunction from beginning to end which can be honestly construed as recommending such exposure.

You may ask, Is the thing *possible?* Does

Digitized by Google

any one who at all understands human nature, or any single person who reflects on the processes of his own mind, believe that to turn one's sinfulness inside out is even practicable in such a sense or degree as to make it desirable to attempt it? No, it is not possible to convey to another by words at all accurately the inward condition of one's own heart. All the crossing and blending of thoughts and feelings and motives which constitute the real inward life of a human soul disappear when a particular confession is put into words. No doubt it is possible to say with truth, "I have been guilty of such and such an act," or even more, "I know that I deliberately harboured and cherished such a passion or desire;" and confession, it may be presumed, generally consists of acknowledgments like these. But if it stops there, it will be felt by the earnest soul to be superficial. If we want God's absolution, we want it to penetrate much more deeply, to deal with us much more thoroughly, than can be done by a mere striking of certain acts out of the reckoning. The kind of confession that is invited by God's genuine absolution is, I repeat, impossible to put into answers which can be poured into the priest's ear.

Digitized by Google

But if we *could* lay ourselves bare, *ought* we to do so? Let each realize to himself the repugnance with which he would shrink from dwelling in memory and thought and words upon his past sinfulness; and let him try to judge honestly whether that repugnance is altogether an evil instinct. Many have been persuaded that they ought to stifle and overcome it, because that is the way to extirpate sin, and to acquire a more perfect holiness; but I think we have been taught enough to convince us that the shrinking is itself a sign pointing out to us a more excellent way.

(3) Thirdly, the practice of Confession invites Christians to depend upon a continually renewed private absolution. I do not say, to substitute the priest's forgiveness for God's forgiveness; but, to look for God's forgiveness as coming, from time to time, in the word "I absolve thee" from the priest's mouth. This would hardly be denied. And a most serious element it is in this practice of confession. Consider what it involves. I am in the habit, say, of going to confession. I do something of which my conscience accuses me. My thoughts immediately run forward to the next occasion on which I shall kneel to the priest's ear. Let

Digitized by Google

it be allowed in favour of confession that the prospect of having to make my sin known distresses me. It may be also that I look forward with hope to the absolution which I desire at any cost to receive. But in the mean time I am keeping my sin for the priest's ear. Until I can confess it, I carry it with me as a burden. From week to week, in fact, or from month to month, I am accumulating a load which at a given hour is to be cast off. Most assuredly, a momentous dependence upon the priesthood is thus inculcated. The transactions of the spirit with God are not to be carried on directly, but at intervals through an external representative. The whole idea of Divine forgiveness tends to become associated with the utterance of spoken words dealing with things that can be recited.

Now the one great argument for this discipline of confession and absolution is that it *promotes religion*. In this way, it is urged, Religion may get a hold of the ordinary life of Christians in general, which will not easily be shaken off. People will live and move and have their being in a certain salutary fear of the Confessional. The clergy will then have a chance of exercising influence, which they now miss through the mere want of confidential

Digitized by Google

personal intercourse. But, beyond this, here is a means provided, and the only means, for a systematic training of pious souls in the higher degrees of holiness. Frail and ignorant mortals need to be continually helped, warned, strengthened, guided. The priest ought to know the way to heaven, and to have the skill to lead others in it. The habit of Confession supplies the opportunity for leading humble souls nearer and nearer to heaven.

You know or can imagine how this argument is expanded. Well, our answer to it is, that the religion which may thus be promoted will not be the best kind of religion; that the way of confession is the way to an artificial, weakly, valetudinarian, sanctity; that absolution, which means freeing from chains, is thus turned into a binding of chains upon the conscience; that the introduction of Confession into the Church is not the way to spread the light and health and liberty of Christ.

Let me try to put before you briefly the more excellent way, characterizing it by reference to those three elements of Confession.

1. And first I say that the true Christian holiness looks upward and outward rather than inward. I do not forget those exhortations to

Digitized by Google

self-searching and self-judgment; I respect them and wish them to have their due weight. But I contend that to look to Jesus Christ, to look up steadfastly towards heaven, to look on the interests of fellow-men, is ten times—a thousand times—more important than to look into the workings of one's own heart. Why, consider, brethren. It is impossible to look *too much* to the Source of Light and Health; a man cannot be occupied to excess with the contemplation of the mind and will and ways of the Father in heaven. But it is very possible to be thinking too much of oneself. It may be a disguised form of the subtle evil of self-love. It may do a man no good whatever to be brooding painfully over his own weakness, his own perverseness, his own want of cleanness in God's sight. And therefore I say, Let self-examination have its due place. Let men be warned against self-delusion, against paltering with conscience, against worldly compromises. There is unhappily need for these warnings. But let not the most well-meant contemplation of self take the place of contemplation of God. Nay the very mode of the healthiest and most effectual self-judgment is, not to look inwards and analyse, but to come face to face with the Light of God,—with the

Digitized by Google

Divine truth and love and purity. This is the way for a man to know himself. And when he has thoroughly condemned himself, let him put himself away, forget himself, lose himself. You do not call that an easy, tempting, kind of discipline?—You are more likely, I am sure, to plead that it is too arduous, too high. Well, at least, let us not admit that in setting the contemplation of God through Christ above self-scrutiny we are holding up a lower ideal of holiness.

2. Next, as to the method which we should prefer to that of self-exposure. If a Christian does not pry into himself, he will not be ready with information about his sins to communicate to another. But are we bound to desire that he should make efforts to register and describe his sins? On the contrary, in itself, and except as an indispensable means for the obtaining of some benefit, this process would be admitted, I should think, by almost every one to be undesirable and somewhat injurious. The instinct of reserve and delicacy is one of the loveliest of human instincts; and whatever offends it, or takes off its bloom, has a strong presumption against it.

Again, I do not deny that there are occasions

Digitized by Google

for the confession of sin. Most commonly the virtue of it is in simply saying "I have done wrong;" in giving up the endeavour to justify oneself or the cherishing of a feud, and humbling oneself to ask pardon. When Scripture speaks of the confession of sin, there is probably nothing meant about the bringing out of secrets. What it generally points to, at all events, is a willingness to put oneself in the wrong. But it may be also a duty to bring out hidden sins. A sinner may have been guilty, recently or long ago, of some transgression which has escaped the eye of the world, and which has had grievous consequences. If he has been touched by the awful grace of God, this sin will probably start up to accuse him. He will be afraid of it; he will long, if possible, to undo its consequences. It may be then most fit, most necessary, that he should yearn to unburden himself of this sin, and should welcome the open ear of the priest or clergyman, and crave the comfort of express absolution. I am as ready as any one else to honour the preaching that brings home to proud or careless or sin-covering men the sense of their blameworthiness, and the impulse to confess themselves sinners, and the longing for Divine forgiveness.

Digitized by Google

Further, if any one urges that we English people are too reserved, and that we lose much by our moral shyness and hesitation to confide in one another, and that it might often be an advantage to a troubled soul to have the ice of concealment broken and to be enabled to obtain relief and comfort and guidance, I am not at all anxious to deny that it is so. Often, beyond a doubt, the knowledge that people have a right to speak confidentially to their clergyman and to count on his sympathy and advice, has been not only comforting but helpful. Who would wish to put a prohibition on such intercourse? It is because it is necessary that these communications should be left open, that it is impossible for the Bishops or the Law to put down the habitual practice of Confession. But a candid mind will acknowledge that there is a real difference in kind between the free pastoral intercourse of clergyman and people, and the regular use of confession and absolution.

3. Thirdly, against the dependence on private and particular absolution, I would confidently set an assured sense of the forgiveness of God.

It is here that we come to the spiritual heart of the whole matter.

Digitized by Google

Let us by all means put the best sense upon priestly absolution. Let us take it to mean that the priest, in virtue of his charge as a minister of reconciliation, declares God's forgiveness of a particular sin to the sinner who repents of it. But then, is it possible that we should choose a system under which the Christian looks to a succession of such declarations applied to specified acts, rather than that relation of filial trust in which he cries Abba, Father, to God? This, surely, according to all the teaching of Apostles, and according to all the testimony of Christian experience, this is the perfect human life. We cannot indeed forget that men, so long as they are in the flesh, are sinners, daily losing their hold on the grace of God, continually coming short of his glory. Alas, no. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But then, if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The reconciliation given to us in Christ is ever around us. God deals with us, Spirit with spirits, as a Father with children. It is not particular acts that God cares about, but the attitude of the heart towards him. He alone can know and judge our sinfulness, and

Digitized by Google

his measure is not man's measure. The one all-inclusive aim of the Christian should be, to live in unbroken inward fellowship with Christ and the Father, gaining more and more of victory over the influences that would draw him away from God, always advancing in the knowledge and the joy of sonship. What is it less than treason to this ideal, to encourage Christians to turn away from it that they may find their comfort and support in occasional and particular assurances of pardon? Remember that in our dealing with God as a pardoning God, we are not independent creatures, who sometimes break the law of a stronger power, and require to be excused from the penalties of transgression. That is not our condition under the Gospel covenant. God be praised, he has laid a foundation of grace and peace under our lives, and bids us build thankfully and hopefully upon it. He bids us repent, and our repentance has often good cause to be with shame and tears, but the core of our sin in his eyes is the spurning of his grace and love. *That* is the sin which we have need to confess from the bottom of our hearts, and that is not something we can report to a priest, and for which he could prescribe a penance. God's absolving grace comes

Digitized by Google

to us to deliver us from the bondage under which we groan, and to free us from sin by bringing us into willing subjection to love and goodness. This is our true sanctification,—to grow conformed in heart and will, through trust and hope and love, to the mind that was in the Son of God.

I ask you, dear brethren, not to let the poor ideal of the Confessional supplant unawares in your minds this glorious ideal of the Gospel of Christ. It was not by begging absolution for specified offences that the great saints of God fought their good fight and won their reward. It was by laying hold strongly of reconciling grace, by losing themselves in the bestowed forgiveness of God, by surrendering hearts and lives to the purifying Spirit of God. We who wish to be followers of them, as they followed Christ, must be careful to stand firm in the grace into which he has introduced us, and to rejoice in hope of the glory of God.

And if the argument change its ground, and it be asked that the help of the Confessional may be allowed to those who cannot aspire to be heroic soldiers of Jesus Christ, let us beware of ministering to weakness by a regimen that may make it weaker. We are all weak,

Digitized by Google

and might claim to use the pleadings of lowliness, "Lord, I am not high-minded, I have no proud looks, I do not exercise myself in great matters which are too high for me." But it is to those who know their weakness that the Eternal God offers his strength. It is not his way, to put off the humble and meek with external blessings. To them, as his chosen, the voice of the Deliverer comes with reassuring power, bidding them put their trust, for themselves and their brethren, in him who reconciled the world to himself in Christ, not imputing their trespasses unto them.

Digitized by Google

IV.

PRAYER.

[*Fourth Sunday in Advent*, 1873.]

ST JOHN XVI. 23.—"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

IT will be my aim to speak this morning in a manner that shall not seem vague and unpractical upon a matter with regard to which too much definiteness appears to me inappropriate and undesirable. My text will have told you that this subject is that of Prayer. After what I have said of my purpose in these Advent Sermons you will also have inferred that I believe we are now in danger from superstition in the use of Prayer. That such a thing as superstitious Prayer is possible, will not be denied by any one who calls to mind what practices and forms of prayer have prevailed in heathen, or in half-heathen Christian, communities. And where religious persons are as little on their guard as many amongst us now are against the subtle encroachments of superstition,

Digitized by Google

there it is not unlikely that this evil may be invading any part of their religion. I think therefore that we need to consider watchfully the efforts and the tendencies of the time with regard to Prayer; and yet I feel strongly that the critical and defining mood is not that which is most congenial to its essential spirit. I shall speak what I say on this subject in the conviction that to encourage the true spirit of Prayer is a far better work than to expose errors that may be associated with it.

Let this be our foundation, that the *spirit of Prayer*, in the community and in each member of it, is what is essentially necessary and precious.

Our convictions about Prayer will depend upon other convictions which go before them. Prayer is not an object standing alone. It implies a God to be addressed, and a human soul to pray. Now Christians have a faith concerning God and his relation to men. We believe that God has communicated, and is communicating, with men. We believe that he has spoken to men in his Son; that in Jesus Christ he has manifested himself as our Father, and called us to be his children; that these are not idle names, but that they express a real and living relation between God and men; that

Digitized by Google

although we cannot see God, we may inwardly hear him speaking to us, as a Father would speak to his children, and may answer him, as children would address a Father. We believe this, as persons who live in a spiritual world, and have to do with God "in the Spirit." We believe therefore that it is the purpose of God, and our calling, that we should be drawn by the Spirit into ever closer fellowship with God.

With these convictions, it will seem to us a matter of course that we should look up to God in faith, and should turn our hearts, in all their natural moods, towards him. As St Paul says, God has sent the filial spirit into our hearts, crying Abba, Father, to him. Amongst those, then, who admit our filial relation towards God, there can be no question that the essential spirit of prayer ought to live and move in us; with those who do not admit it, it is not worth while to hold controversy about Prayer. But I would not have you think that, if all Christians are agreed as to the rightness of a spirit of Prayer, this may therefore be left on one side as a point not in dispute; that because there may be no controversy about it, it is therefore comparatively unimportant. I contend, brethren, that this spirit of Prayer is what is all-important. So

Digitized by Google

long as men that are God's children have desires, their spiritual state must be judged by the degree in which the desire of their hearts is towards God. It is everything else, in the range of this question, that is comparatively unimportant. It is the necessary sign and condition of our progress in the spiritual life that we should continually pray to our Father in heaven. What the utterances of this spirit of prayer may be, is a secondary matter. Some of the profoundest spiritual teachers appear to have felt that a prayer almost unconscious of itself, taking form in "unspoken sighings" or in "the motion of a hidden fire that trembles in the breast," might be deeper and more acceptable to God than one expressed even inwardly in words. And if any one asks what would be the efficacy of Prayer, in this sense of a spirit of Prayer possessing the hearts of Christians, you will not hesitate to say that when the hearts of men are turned in the name of their Saviour trustfully, hopefully, wistfully, towards their Father in heaven, pleading with him by their very instinctive motions to hasten the fulfilment of his good purposes, they are sure to prevail mightily with him to whom they pray, so that the effect of their prayers shall be manifest enough to the world.

Digitized by Google

But I go on to speak of forms in which Prayer may be clothed.

(1) Prayer is sometimes spoken of as if it were a kind of machinery that might be set in motion at will to produce given ends. And then the question is raised by those who do not believe in it, "Can the machinery be depended upon? Will it, as a matter of fact, do the work it is warranted to do?" Many of you have no doubt heard of the proposition recently made, that Prayer should be tested by setting apart one ward of a Hospital, upon which a large number of Christians should be invited to exert the force of their prayers, and by seeing whether the patients in that ward were cured more rapidly than in any other. I am afraid it cannot be denied that excuse has been given for this proposal by the prevalence of language which really treated Prayer as a battery which could be applied at any point at the will of the operator, as a useful mode of obtaining anything we desire. The suggestion of a practical scientific test has been advantageous in stirring up the instinct of reverence, and warning us against ways of thinking and speaking that might thus be challenged. It is not want of faith, no, it is a sounder faith,

Digitized by Google

which makes the Christian heart revolt from such a challenge. But then can we consistently say that we are satisfied with a good deal that we hear or read in recommendation of Prayer? Vows which offer God a bargain—"If thou wilt do this for me, I will do that for thee;" institutions advertised as supported by Prayer only; prayer-meetings to which the public are invited as "for both sexes;" fanciful devices, of a continuous chain of prayer on a given spot, and the like:—if you bring these into the light of our filial relation to the Living God who rules the world in wisdom and trains his spiritual children by the discipline of work and experience, will they not retreat, somewhat ashamed, into the darker corners in which men forget what kind of Being he is with whom they have to deal? Probably the truest comment on such applications of Prayer would be, that they are not *meant* to prevail with *God*, but are rather expedients for producing an effect on the weaker class of human souls.

(2) On the other hand I would say, when the heart of a man is really looking up to the God of light and health and liberty, *let the spirit of prayer prompt freely*, and let us not be too ready to criticize the forms or the objects

Digitized by Google

of prayer. After all, there is no great harm done, if human ignorance, meaning well, prays to God ignorantly. There is imperfection in the knowledge of the wisest. We do well to confess that at the best we know not what we should pray for as we ought. I am not disposed to give way to the argument, that Prayer must at all events let outward things alone, because outward things are evidently ruled by Law. If the argument asserts that the course of things is so fixed that no change can possibly be made in it, it proves too much. It tells us that all desire is ridiculous, that all effort is vain, that all thankfulness is a delusion, inasmuch as we are but passive elements in a course of things which cannot be altered. We may safely disregard an argument which affirms all this. But if the actual order of things is of such a kind that it may be modified by the effort of will, where is the impossibility of its being modified by prayer? The argument against praying about visible things, founded on the orderly relations which we observe in the universe, is manifestly inconclusive. But there is another principle which would exclude some of the prayers against which this argument is generally directed. We ought not to

Digitized by Google

pray,—I should rather say, we cannot really pray,—for things which we cannot rationally desire. Thus, to ask for a change in the weather, as there has been great eagerness to do of late years,—more, I think, to shew the courage of religion than to get the change asked for,—seems to me unworthy of English Christians. Sensible persons feel about the weather that they may very well be content to take it as it comes. In our confessed ignorance, I doubt whether we can have a better rule, than to let the spirit of prayer work *naturally*, so long as it is the movement of the heart towards a Father who knows what we need before we ask him. This rule would probably check the praying for rain or sunshine here. But on the other hand, in such a case as that of Bengal at the present moment, when the lives of millions are in danger, and a province threatened with desolation, it would seem to me unwarrantable to forbid prayers for deliverance, in the name of physical law. It is an utter mistake to think of prayer as *a substitute for exertion.* Rather it is the spiritual breath of exertion itself. When a godly man strives, he prays. The godliness in his striving is of the very spirit of prayer. And it is only natural and fit that he should

Digitized by Google

expressly pray for the ends for which he is labouring. If with a sure trust in God he is throwing forward the energies of his being towards certain ends, how will you persuade him that he must not pray to the God whom he serves that he will accomplish those ends? In one way or another, I do not doubt that the prayers of those who are piously endeavouring to ward off famine or to prepare themselves for its pressure will be found to avail much.

(3) There is something, I would suggest to you, in the great special idea of our time, which reinforces the principle of *natural* Prayer, embracing things visible and invisible alike. We are being taught to see God *working* in the universe, and working in the way of gradual evolution. The more any one dwells upon the evolution of the created universe, the less is it possible for him to draw a line of separation between visible and invisible things. I do not mean that Will becomes confounded with Matter, but that everything visible or otherwise sensible tends to present itself to us as a manifestation of thought, law, relation, invisible force. Well, but the study of Evolution teaches us also to think of the world, including ourselves, as being drawn onwards towards that which is better by

Digitized by Google

the mighty inworking of the Divine will,—a thought entirely in harmony with devout and earnest prayer. Let this thought of a *growing* universe sink deep into your minds, and as it there combines itself with faith in the grace and discipline of a Heavenly Father, it can hardly fail to excite that yearning towards the future which is the true germ of Prayer. You will pray because you hope, and feel that you are warranted in heartily desiring. We are in the midst of movement, of movement which moulds and modifies all things, of movement which is not anarchical or unmeaning, but orderly though mysterious, and on the whole towards that which is better, as the Creation of a good God ought to be. Is not this consciousness inspiring to sincere and hopeful prayer? Our prayers themselves, we may feel without shrinking, come naturally under the law of development. As we leave childhood behind, our prayers become less childish. As we learn to hope and desire with more knowledge, we learn to pray in forms that suit that knowledge. At any age or in any stage, that which is pleasing to God, that which is genuinely efficacious, is the right turning of the desire. The heart of the young child turned upward towards the Father, and uttering itself

Digitized by Google

in words which make the grown man smile, is really praying in the name of the Son of God, and obtaining the things which it asks. But it would be unreasonable to infer that we are therefore bound to stick to the words of infancy. Faith and hope, like love, abide essentially unchanged; but the intellectual forms in which they may clothe themselves vary and grow, and it is for the mind of the grown man to put away childish things.

(4) I have assumed, what all persons would admit, that prayer is the expression of desire or longing. Let me say a word or two on this particular aspect of it.

Ought prayer to be *importunate*, or not? We know by experience that, in dealings with our fellow-men, objects are sometimes attained by importunity. By asking again and again, we may enforce attention. We may make ourselves so disagreeable that our request is granted for the sake of getting rid of us. But can we seriously think of God as of a Being who is to be wearied by our continual coming, and of ourselves as having an interest in extorting some advantage from the carelessness of God? Such an idea is absurd; but, more than that, it must offend the true reverence of the filial heart.

Digitized by Google

Instead of being a characteristic of the spirit of prayer, it is in opposition to that spirit. Understood in any such sense, importunity in praying does dishonour to the nature of God, and therefore cannot be right. But is it then wrong to pray without ceasing, to pray instantly, to make our requests known with urgency to God? Not so: because God himself desires to breathe good longings into our hearts, to sustain and to stimulate them. If it were true that the recollection of our Heavenly Father as knowing what we need before we ask, and as ready to give more than we desire or deserve, must kill genuine urgency of prayer, there would be no help for it; we should be compelled to say, Let God be gracious, though the fervency of prayer be extinguished! But though faith makes the thought of wearying God with our petitions an odious one, and may undoubtedly tend to calm and quiet the spirit of prayer, it will have the effect of quickening the impatience with which we regard evil, and the longing with which we desire to see the good purposes of God fulfilled. When this impatient longing utters itself in prayer, we need not be over-critical of the words it uses. It pleases the Father that men should cry to him, "How long,

Digitized by Google

O Lord, how long?" that they should complain of his slowness and urge him to make haste to help them.

The acceptableness of such praying evidently depends upon the worthiness of the longings it expresses. That a man should pray importunately that he might win a prize in a lottery, would strike us all as low and unchristian. Eagerness to obtain any selfish boon does not become more respectable because it dignifies itself with the name of prayer. It remains a beggarly desire, and acquires besides the character of doing dishonour to God. If a man sets up his idols in his heart and so comes before God, God declares by the mouth of his prophet, "I the Lord will answer him that cometh according to the multitude of his idols." True prayer has this beauty and grace, that it binds men by a subtle but steady constraint to high and noble desires. That is one reason why we ought to be always praying, because we ought not to cherish any longing which we dare not lift upwards towards God. The prayers which Christ promises shall be answered are those which we offer in his name; and to pray to the Father in the Son's name, is to direct truly Christian desires heavenwards. The habit of trying to pray sincerely to the Father

Digitized by Google

of our Lord Jesus Christ is a sure way of exalting and purifying our desires.

(5) But if the inward motion of the heart is the essence of Prayer, is it in harmony with this doctrine, that we should have special times and places and prepared forms of Prayer?

That is a fair question, and one which it is desirable to ask. Undoubtedly the use of this machinery of Prayer is attended by a constant danger,—a danger which, if it is forgotten, becomes the more threatening. It may betray us into formalism,—into the assumption, if not the deliberate conviction, that he, who seeks the worship of such as will worship him in spirit and in truth, is to be propitiated by outward shews. God is not, he cannot be, thus propitiated. Mere hollow forms of prayer may become an abomination to him. But regular times and words of prayer have always commended themselves to men as being necessary helps to the spirit of devotion. They are witnesses and mementoes of the duty of praying; they lead and encourage and train men to inward prayer. And public or common prayer has, in addition, the virtue of awaking the common consciousness of Christians. We cannot pray together without the use of common forms; and our Lord has attached a special blessing to

Digitized by Google

the joint praying of two or three who are gathered together in his name. We know something of the communion of the saints, of the fellowship in which Christians are spiritually bound to one another; but if we believed in it and realized it more heartily, we should learn the strength in the Divine Kingdom of the union of those whom God has called to be members of one body, and the efficacy of the prayers which they offer through their Head in the one Spirit. Before resolving to absent himself from social worship or to break any other rule intended for the common edification, a Christian ought to satisfy himself not only that the ordinance is not good for his own soul, but also that it is one of which he may beneficially promote the general disuse. He should not only ask, Can I stay away from Church without loss? but, Is it desirable that other people also should not come to Church?—not only, Is it profitable for myself that I should spend Sunday in such a way? but, Would it be better for the community in general to spend it in a similar way? In Christ, no man lives to himself; and rules which it is good for the whole body that the members should observe, become thereby binding on the individual members.

(6) Lastly, dear brethren, let me make this

Digitized by Google

appeal to you, Do not think of your true and acceptable prayers as if they originated in yourselves only. Remember that, if we believe our Lord and his Apostles, it is God who teaches us to pray, it is the inworking Spirit who prompts our most secret and unconscious impulses of prayer. A wonderful doctrine, fruitful in consequences, rich in instruction and comfort! If God gives to his children the Spirit of prayer, let us ask for it, receive it, cherish it; let us suffer it to take possession of us and master us. Being Divine, let us not doubt that if we welcome it into an open and teachable mind, it will prove itself to be in harmony with Reason and with Charity. Whatever we ask in the Spirit of Jesus Christ, we ask rightly and acceptably. To pray in the Spirit is the true deliverance from selfish prayer, from mechanical prayer, from frivolous prayer, from ostentatious prayer. Let us rejoice to believe that, in the incomprehensible mystery of our spiritual life, God himself moves us to ask of him what he knows better than we that we want, and what he desires to give us more than we care to ask it.

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. AT THE UNIVERSITY PRESS.

Digitized by Google

By the same Author.

ESSAYS IN THEOLOGY AND MORALITY. 7*s.* 6*d.*

"The enterprise of Mr Whittaker in bringing this volume to the hands of American readers, is well seconded by the Introduction with which Dr Potter commends it to their attention." *Church and State*, New York.

THE GOSPEL AND MODERN LIFE. 5*s.* 6*d.*

THE EPISTLES OF S. PAUL TO THE EPHESIANS, COLOSSIANS, AND PHILEMON. 7*s.* 6*d.*

MORALITY ACCORDING TO THE SACRAMENT OF THE LORD'S SUPPER 3*s.* 6*d.*

SERMONS ON THE MANIFESTATION OF THE SON OF GOD. 6*s.* 6*d.*

THE WORK OF CHRIST; OR, THE WORLD RECONCILED TO GOD. 6*s.*

BAPTISM, CONFIRMATION, AND THE LORD'S SUPPER. 1*s.* 6*d.*

TEMPERANCE, AMIABILITY, COURAGE, TRUTHFULNESS, AND SERIOUSNESS. 9*d.*

THE CHURCH OF ENGLAND AND THE CHURCH OF ROME. 1*s.* 6*d.*

Digitized by Google

Digitized by Google

June 1872.

A Catalogue of Theological Books, with a Short Account of their Character and Aim,

Published by

MACMILLAN AND CO.

Bedford Street, Covent Garden, London.

.....

Abbott (Rev. E. A.)—BIBLE LESSONS. By the Rev. E. A. ABBOTT, M.A., Head Master of the City of London School. Second Edition. Crown 8vo. 4*s.* 6*d.*

Among the subjects treated in this volume are:—"The Times of Christ," "The Life of Christ," "Christ's Miracles," "Christ's Sacrifice," "Love," "Forgiveness," "Faith," and "Prayer." The book is written in the form of dialogues carried on between teacher and pupil, and its main object is to make the scholar think for himself. "Wise, suggestive, and really profound initiation into religious thought."—Guardian. *The Bishop of St. David's, in his speech at the Education Conference at Abergwilly, says he thinks "nobody could read them without being the better for them himself, and being also able to see how this difficult duty of imparting a sound religious education may be effected."*

Digitized by Google

Ainger (Rev. Alfred).—SERMONS PREACHED IN THE TEMPLE CHURCH. By the Rev. ALFRED AINGER, M.A. of Trinity Hall, Cambridge, Reader at the Temple Church. Extra fcap. 8vo. 6*s*.

This volume contains twenty-four Sermons preached at various times during the last few years in the Temple Church, and are characterised by such qualities as are likely to make them acceptable to cultivated and thoughtful readers. The following are a few of the topics treated of:—"Boldness;" "Murder, Ancient and Modern;" "The Atonement;" "The Resurrection;" "The Fear of Death;" "The Forgiveness of Sins, the Remission of a Debt" (2 Sermons); "Anger, Noble and Ignoble;" "Culture and Temptation;" "The Religious Aspect of Wit and Humour;" "The Life of the Ascended Christ." "It is," the British Quarterly *says, "the fresh unconventional talk of a clear independent thinker, addressed to a congregation of thinkers . . . . Thoughtful men will be greatly charmed by this little volume."*

Alexander.—THE LEADING IDEAS of the GOSPELS. Five Sermons preached before the University of Oxford in 1870—71. By WILLIAM ALEXANDER, D.D., Brasenose College; Lord Bishop of Derry and Raphao; Select Preacher. Cr. 8vo. 4*s*. 6*d*.

Each of these Sermons is on a characteristic text taken successively from each of the four Gospels, there being two on that from St. John; viz.—St. Matt. i. 1; *St. Mark* i. 1; *St. Luke* i. 3; *St. John* i. 1, 14. *"Dr. Alexander is eminently fitted for the task he has undertaken. He has a singular felicity of style, which lights up the discourse and clothes it with great beauty and impressiveness."* —Nonconformist.

Arnold.—A BIBLE READING BOOK FOR SCHOOLS. THE GREAT PROPHECY OF ISRAEL'S RESTORATION (Isaiah, Chapters 40—66). Arranged and Edited for Young Learners. By MATTHEW ARNOLD, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel. 18mo. cloth. 1*s*.

Mr. Arnold has undertaken this really important task, on account

Digitized by Google

of his conviction "of the immense importance in education of what is called letters ; *of the side which engages our feelings and imagination." Mr. Arnold in this little volume, attempts to do for the Bible what has been so abundantly done for Greek and Roman, as well as English authors ; viz.—to take "some whole, of admirable literary beauty in style and treatment, of manageable length, within defined limits ; and present this to the learner in an intelligible shape, adding such explanations and helps as may enable him to grasp it as a connected and complete work." Mr. Arnold thinks it clear that nothing could more exactly suit the purpose than the last twenty-seven chapters of the Book of Isaiah, beginning "Comfort ye" &c. He has endeavoured to present a perfectly correct text, maintaining at the same time the unparalleled balance and rhythm of the Authorized Version. In the copious notes every assistance is given to the complete understanding of the text. There is nothing in the book to hinder the adherent of any school of interpretation or of religious belief from using it. The Preface contains much that is interesting and valuable on the relation of "letters" to education, of the principles that ought to guide the makers of a new version of the Bible, and other important matters. Altogether, it is believed, the volume will be found to form a text-book of the greatest value to schools of all classes.*

Baring-Gould.—LEGENDS OF OLD TESTAMENT CHARACTERS, from the Talmud and other sources. By the Rev. S. BARING-GOULD, M.A., Author of "Curious Myths of the Middle Ages," "The Origin and Development of Religious Belief," "In Exitu Israel," etc. In two vols. crown 8vo. 16*s*. Vol. I. Adam to Abraham. Vol. II. Melchizidek to Zechariah.

Mr. Baring-Gould's previous contributions to the History of Mythology, and the formation of a science of comparative religion are admitted to be of the highest importance ; the present work, it is believed, will be found of equal value. He has collected from the Talmud and other sources, Jewish and Mahommedan, a large number of curious and interesting legends concerning the principal characters of the Old Testament, comparing these frequently with similar legends current among many of the peoples, savage and

Digitized by Google

civilised, all over the world. "These volumes contain much that is strange, and to the ordinary English reader, very novel."—Daily News.

Barry, Alfred, D.D.—The ATONEMENT of CHRIST. Six Lectures delivered in Hereford Cathedral during Holy Week, 1871. By ALFRED BARRY, D.D., D.C.L., Canon of Worcester, Principal of King's College, London. Fcap. 8vo. *2s. 6d.*

In writing these Sermons, it has been the object of Canon Barry to set forth the deep practical importance of the doctrinal truths of the Atonement. "The one truth," says the Preface, "which, beyond all others, I desire that these may suggest, is the inseparable unity which must exist between Christian doctrine, even in its more mysterious forms, and Christian morality or devotion. They are a slight contribution to the plea of that connection of Religion and Theology, which in our own time is so frequently and, as it seems to me, so unreasonably denied." The Guardian *calls them "striking and eloquent lectures."*

Binney.—SERMONS PREACHED IN THE KING'S WEIGH HOUSE CHAPEL, 1829—69. By THOMAS BINNEY, D.D. New and Cheaper Edition. Extra fcap. 8vo. *4s. 6d.*

In the earnestness and vigour which characterize the sermons in this volume the reader will find a clue to the vast influence exerted by Mr. Binney for forty years over a wide circle, particularly young men. In the concluding sermon, preached after the publication of the first edition, he reviews the period of his ministry as a whole, dwelling especially on its religious aspects. "Full of robust intelligence, of reverent but independent thinking on the most profound and holy themes, and of earnest practical purpose."—London Quarterly Review.

Burgon.—A TREATISE on the PASTORAL OFFICE. Addressed chiefly to Candidates for Holy Orders, or to those who have recently undertaken the cure of souls. By the Rev. JOHN W. BURGON, M.A., Oxford. 8vo. *12s.*

The object of this work is to expound the great ends to be accomplished

Digitized by Google

by the Pastoral office, and to investigate the various means by which these ends may best be gained. Full directions are given as to preaching and sermon-writing, pastoral visitation, village education and catechising, and confirmation. Under the heading of "Pastoral Method" the author shows how each of the occasional offices of the Church may be most properly conducted, as well as how a clergyman's ordinary public ministrations may be performed with the greatest success. The best methods of parochial management are examined, and an effort is made to exhibit the various elements of the true pastoral spirit. "The spirit in which it approaches and solves practical questions is at once full of common sense and at the same time marked by a deep reverential piety and a largeness of charity which are truly admirable."—Spectator.

Butler (G.)—Works by the Rev. GEORGE BUTLER, M.A., Principal of Liverpool College:

FAMILY PRAYERS. Crown 8vo. 5*s.*

The prayers in this volume are all based on passages of Scripture—the morning prayers on Select Psalms, those for the evening on portions of the New Testament.

SERMONS PREACHED in CHELTENHAM COLLEGE CHAPEL. Crown 8vo. 7*s.* 6*d.*

These Sermons, twenty-nine in number, were delivered at intervals from the opening of Cheltenham College Chapel in 1858, *to the last Sunday of the year* 1861, *and contain references to the important events which occurred during that period—the Indian mutiny, the French campaign in Italy, the liberation of Sicily and Naples, the establishment of the kingdom of Italy, the American Civil War, and the deaths of many eminent men. "These sermons are plain, practical, and well adapted to the auditors..... We cordially recommend the volume as a model of pulpit style, and for individual and family reading."*—Weekly Review.

Butler (Rev. H. M.)—SERMONS PREACHED in the CHAPEL OF HARROW SCHOOL. By H. MONTAGU BUTLER, Head Master. Crown 8vo. 7*s.* 6*d.*

Whilst these Sermons were prepared to meet the wants of a special class,

Digitized by Google

Butler (Rev. H. M.)—*continued.*

there is a constant reference in them to the great principles which underlie all Christian thought and action. They deal with such subjects as "Temptation," "Courage," "Duty without regard to consequences," "Success," "Devout Impulses," and "The Soul's need of God." "These sermons are adapted for every household. There is nothing more striking than the excellent good sense with which they are imbued."—Spectator.

A SECOND SERIES. Crown 8vo. 7*s.* 6*d.*

"Excellent specimens of what sermons should be,—plain, direct, practical, pervaded by the true spirit of the Gospel, and holding up lofty aims before the minds of the young."—Athenæum.

Butler (Rev. W. Archer).—Works by the Rev. WILLIAM ARCHER BUTLER, M.A., late Professor of Moral Philosophy in the University of Dublin:—

SERMONS, DOCTRINAL AND PRACTICAL. Edited, with a Memoir of the Author's Life, by THOMAS WOODWARD, Dean of Down. With Portrait. Eighth and Cheaper Edition, 8vo. 8*s.*

This volume contains twenty-six Sermons by one of the most earnest, thoughtful, and eloquent preachers of his time, treating of almost every point of evangelical doctrine and Christian practice. The following selections from the titles of the sermons will give a fair idea of the contents of the volume:—"The Mystery of the Holy Incarnation;" "The Daily Self-Denial of Christ;" "The Power of the Resurrection;" "Self-Delusion as to our Real State before God;" "The Faith of Man and the Faithfulness of God;" "The Wedding-Garment;" "Human Affections Raised, not Destroyed by the Gospel;" "The Rest of the People of God;" "The Divinity of our Priest, Prophet, and King;" "Church Education in Ireland" (two Sermons). The Introductory Memoir narrates in considerable detail and with much interest, the events of Butler's brief life; and contains a few specimens of his sweet and tender poetry, and

Digitized by Google

Butler (Rev. W. Archer.)—*continued.*

a few extracts from his thoughtful addresses and essays, including a long and eloquent passage on the Province and Duty of the Preacher.

A SECOND SERIES OF SERMONS. Edited by J. A. JEREMIE, D.D., Dean of Lincoln. Sixth and Cheaper Edition. 8vo. 7*s.*

In this volume are contained other twenty-six of the late Professor Butler's Sermons, embracing a wide range of Christian topics, as will be seen by the following selection from the titles:—"Christ the Source of all Blessings;" "The Hope of Glory and the Charities of Life;" "The Holy Trinity;" "The Sorrow that Exalts and Sanctifies;" "The Growth of the Divine Life;" "The Folly of Moral Cowardice;" "Strength and Mission of the Church;" "The Blessedness of Submission;" "Eternal Punishment." The North British Review *says, "Few sermons in our language exhibit the same rare combination of excellencies; imagery almost as rich as Taylor's; oratory as vigorous often as South's; judgment as sound as Barrow's; a style as attractive but more copious, original, and forcible than Atterbury's; piety as elevated as Howe's, and a fervour as intense at times as Baxter's. Mr. Butler's are the sermons of a true poet."*

LETTERS ON ROMANISM, in reply to Dr. Newman's Essay on Development. Edited by the Dean of Down. Second Edition, revised by Archdeacon HARDWICK. 8vo. 10*s.* 6*d.*

These Letters contain an exhaustive criticism, written in the author's most vigorous and polished style, of Dr. Newman's famous "Essay on the Development of Christian Doctrine." An attempt is made to shew that the theory is opposed to the received doctrine of the Romish Church; that it is based on purely imaginary grounds, and necessarily carries with it consequences in the highest degree dangerous both to Christianity and to general truth. Whilst the work is mainly polemical in its character, it contains the exposition of many principles of far more than mere temporary interest. "A work which ought to be in the Library of every student of Divinity."—BP. ST. DAVID'S.

LECTURES ON ANCIENT PHILOSOPHY. *See* SCIENTIFIC CATALOGUE.

Digitized by Google

Cambridge Lent Sermons. — SERMONS preached during Lent, 1864, in Great St. Mary's Church, Cambridge. By the BISHOP OF OXFORD, Revs. H. P. LIDDON, T. L. CLAUGHTON, J. R. WOODFORD, Dr. GOULBURN, J. W. BURGON, T. T. CARTER, Dr. PUSEY, Dean HOOK, W. J. BUTLER, Dean GOODWIN. Crown 8vo. 7*s.* 6*d.*

The names of the preachers of these Sermons are a guarantee that they are worth reading. They were preached on the Wednesdays and Fridays during Lent 1864, *and treat of the following among other subjects:—"God in His Perfections the Measure of the Sinfulness of Sin in the Creature," by the Bishop of Oxford; "Adam hiding himself from the Presence of the Lord," by the Rev. H. P. Liddon; "God the Hope and Joy of the Penitent," by the Rev. T. T. Carter; "David in his Sin and his Penitence," by the Rev. Dr. Pusey; "God the Consolation of the Afflicted," by the Very Rev. Dean Hook; "God the Reward of the Faithful," by the Rev. W. J. Butler.*

Campbell.—Works by JOHN M'LEOD CAMPBELL:—

THE NATURE OF THE ATONEMENT AND ITS RELATION TO REMISSION OF SINS AND ETERNAL LIFE. Third Edition, with an Introduction and Notes. 8vo. 10*s.* 6*d.*

Three chapters of this work are devoted to the teaching of Luther on the subject of the Atonement, and to Calvinism, as taught by Dr. Owen and President Edwards, and as recently modified. The remainder is occupied with the different aspects of the Atonement as conceived by the author himself, the object being partly to meet the objections of honest inquirers, but mainly so to reveal the subject in its own light as to render self-evident its adaptation to the spiritual wants of man. The book has been found richly suggestive by many of the profoundest minds in the Church. Professor Rolleston, in quoting from this book in his address to the Biological Section of the British Association (Liverpool, September, 1870), *speaks of it as "the great work of one of the first of living theologians." "Among the first theological treatises of this generation."* — Guardian.

Digitized by Google

Campbell (J. M'Leod.)—*continued.*

CHRIST THE BREAD OF LIFE. An Attempt to give a profitable direction to the present occupation of Thought with Romanism. Second Edition, greatly enlarged. Crown 8vo. 4*s.* 6*d.*

In this volume the Doctrines of the Infallibility of the Church and Transubstantiation are regarded as addressed to real inward needs of humanity, and an effort is made to disengage them from the truths whose place they usurp, and to exhibit these truths as adequate to meet human cravings. The aim is, first, to offer help to those who feel the attractions to Romanism too strong to be overcome by direct arguments addressed to sense and reason; and, second, to quicken interest in the Truth itself. "Deserves the most attentive study by all who interest themselves in the predominant religious controversy of the day."—Spectator.

Cheyne.—Works by T. K. CHEYNE, M.A., Fellow of Balliol College, Oxford:—

THE BOOK OF ISAIAH CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical and Critical Introductions and Explanatory Notes. Crown 8vo. 7*s.* 6*d.*

The object of this edition is to restore the probable meaning of Isaiah, so far as can be expressed in appropriate English. The basis of the version is the revised translation of 1611, *but alterations have been introduced wherever the true sense of the prophecies appeared to require it. The* Westminster Review *speaks of it as "a piece of scholarly work, very carefully and considerately done." The* Academy *calls it "a successful attempt to extend a right understanding of this important Old Testament writing."*

NOTES AND CRITICISMS on the HEBREW TEXT OF ISAIAH. Crown 8vo. 2*s.* 6*d.*

This work is offered as a slight contribution to a more scientific study of the Old Testament Scriptures. The author aims at completeness, independence, and originality, and constantly endeavours to keep philology distinct from exegesis, to explain the form without pronouncing on the matter. Saad Yah's Arabic Version in the Bod-

Digitized by Google

leian has been referred to, while Walton and Buxtorf have been carefully consulted. The philological works of German critics, especially Ewald and Delitsch, have been anxiously and repeatedly studied. The Academy *calls the work "a valuable contribution to the more scientific study of the Old Testament."*

Choice Notes on the Four Gospels, drawn from Old and New Sources. Crown 8vo. 4*s.* 6*d.* each Vol. (St. Matthew and St. Mark in one Vol. price 9*s.*).

These Notes are selected from the Rev. Prebendary Ford's Illustrations of the Four Gospels, the choice being chiefly confined to those of a more simple and practical character. The plan followed is to go over the Gospels verse by verse, and introduce the remarks, mostly meditative and practical, of one or more noted divines, on the verses selected for illustration. The names of the writers from whom the remarks are taken are invariably appended to the extracts, and amongst others to be met with, are the following:—J. Ford, Bonaventura, William Law, Pascal, Austin, Dr. Donne, Bonnell, Flavel, Bishop Hall, Dr. John Scott, Thomas Scott, R. Cecil, St. Ambrose, Bengel, Bishop Reynolds, J. H. Newman, George Herbert, Bishop Jewel, Jeremy Taylor, Cardinal Bellarmine, Quarles, St. Augustine, Archbishop Trench, Archbishop Leighton, Lord Bacon, Dr. Pusey, St. Chrysostom, Dr. Arnold, Thomas Fuller. Thus the selection is made in a catholic spirit, and the reader will find it a safe and useful companion in his meditations.

Church.—SERMONS PREACHED BEFORE the UNIVERSITY OF OXFORD. By the very Rev. R. W. CHURCH, M.A., Dean of St. Paul's. Second Edition. Crown 8vo. 4*s.* 6*d.*

Sermons on the relations between Christianity and the ideas and facts of modern civilized society. The subjects of the various discourses are:—"The Gifts of Civilization," "Christ's Words and Christian Society," "Christ's Example," and "Civilization and Religion." "Thoughtful and masterly... We regard these sermons as a landmark in religious thought. They help us to understand the latent strength of a Christianity that is assailed on all sides."—Spectator.

Digitized by Google

Clay.—THE POWER OF THE KEYS. Sermons preached in Coventry. By the Rev. W. L. CLAY, M.A. Fcap. 8vo. 3*s.* 6*d.*

In this work an attempt is made to shew in what sense, and to what extent, the power of the Keys can be exercised by the layman, the Church, and the priest respectively. The Church Review *says the sermons are "in many respects of unusual merit."*

Clergyman's Self-Examination concerning the APOSTLES' CREED. Extra fcap. 8vo. 1*s.* 6*d.*

"These Confessions have been written by a clergyman for his own use. They speak of his own unbelief. Possibly they may help some of his brethren, who wish to judge themselves that they may not be ashamed before the Judge of all the earth." He takes each clause of the Creed and examines it in the light of common sense, in order to obtain its real meaning; searching at the same time his own heart to discover to what extent he really believes the statements so frequently uttered by him. Not only is it calculated to afford material aid to a proper understanding of the Creed, but will also be found extremely useful as a manual of devotion.

Collects of the Church of England. With a beautifully Coloured Floral Design to each Collect, and Illuminated Cover. Crown 8vo. 12*s.* Also kept in various styles of morocco.

In this edition of the Church Collects, the paper is thick and handsome, and the type large and beautiful, each Collect, with a few exceptions, being printed on a separate page. The distinctive characteristic of this edition is the coloured floral design which accompanies each Collect, and which is generally emblematical of the character of the day or saint to which it is assigned; the flowers which have been selected are such as are likely to be in bloom on the day to which the Collect belongs. From the variety of plants elected and the faithfulness of the illustrations to nature, the volume should form an instructive and interesting companion to all devout Christians, who are likely to find their devotions assisted and guided by having thus brought before them the flowers in their seasons, God's beautiful and never-failing gifts to men. The

Digitized by Google

Preface explains the allusions and the table of contents gives both the popular and scientific name of each plant. There are at least one hundred separate plants figured. "Carefully, indeed livingly drawn and daintily coloured," says the Pall Mall Gazette. *The* Guardian *thinks it "a successful attempt to associate in a natural and unforced manner the flowers of our fields and gardens with the course of the Christian year."*

Cotton.—Works by the late GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta:—

SERMONS PREACHED TO ENGLISH CONGREGATIONS IN INDIA. Crown 8vo. 7*s.* 6*d.*

These Sermons are selected from those which were preached between the years 1863 *and* 1866 *to English congregations under the varied circumstances of place and season which an Indian Bishop encounters. "The sermons are models of what sermons should be, not only on account of their practical teachings, but also with regard to the singular felicity with which they are adapted to times, places, and circumstances."*—Spectator.

EXPOSITORY SERMONS ON THE EPISTLES FOR THE SUNDAYS OF THE CHRISTIAN YEAR. Two Vols. Crown 8vo. 15*s.*

These two volumes contain in all fifty-seven Sermons. They were all preached at various stations throughout India, and from the nature of the circumstances which called them forth, the varied subjects of which they treat are dealt with in such a manner as is likely to prove acceptable to Christians in general. Each sermon, furnishes some account of the context and general scope of the epistle for the day, with a careful paraphrase of it, and with an explanation of any important difficulties occurring in it; and in conclusion, draws out the main truths or precepts of the epistle. The Preface contains some sensible remarks on "Complaints against Modern Sermons," "Expository Preaching," "Plan of the Sermon," and other topics.

Digitized by Google

Cure.—THE SEVEN WORDS OF CHRIST ON THE CROSS. Sermons preached at St. George's, Bloomsbury. By the Rev. E. CAPEL CURE, M.A. Fcap. 8vo. 3*s.* 6*d.*

These seven Sermons were preached at St. George's, Bloomsbury, during the season of Lent, each having for its text one of the seven last sayings of Christ while He hung on the Cross, as they are recorded in the following places:—(1) *Luke xxiii.* 34; (2) *Luke xxiii.* 43; (3) *John xix.* 26; (4) *Matthew xxvii.* 46; (5) *John xix.* 28; (6) *John xix.* 30; (7) *Luke xxiii.* 46. *Of these Sermons the* John Bull *says, "They are earnest and practical;" the* Nonconformist, *"The Sermons are beautiful, tender, and instructive;" and the* Spectator *calls them "A set of really good Sermons."*

Curteis.—DISSENT in its RELATION to the CHURCH OF ENGLAND. Eight Lectures preached before the University of Oxford, in the year 1871, on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By GEORGE HERBERT CURTEIS, M.A., late Fellow and Sub-Rector of Exeter College; Principal of the Lichfield Theological College, and Prebendary of Lichfield Cathedral; Rector of Turweston, Bucks. 8vo. 14*s.*

In these Bampton Lectures the Author has endeavoured to accomplish three things:—I. To shew those who are in despair at the present divided aspect of Christendom, that from the Apostles' time downwards there has never been an age of the Church without similar internal conflicts; that if well managed, these dissensions may be kept within bounds, and made to minister to the life and movement of the whole polity; but if ill-managed, they are always liable to become a wasting fever instead of a healthy warmth. II. To present materials by which Churchmen might be aided in forming an intelligent and candid judgment as to what precisely these dissenting denominations really are; what it is they do, and what they claim to teach; and why it is they are now combining to bring the Church of England, if possible, to the ground. III. To point out some few indications of the wonderful and every way deplorable misapprehensions which have clothed the Church of England to their eyes in colours absolutely foreign to her true character; have ascrsbed to her doctrines absolutely contrary to her meaning; and have interpreted her customs in a way repellant to the Christian Common-sense of her own people.

Digitized by Google

Davies.—Works by the Rev. J. LLEWELYN DAVIES, M.A., Rector of Christ Church, St. Marylebone, etc. :—

THE WORK OF CHRIST; or, the World Reconciled to God. With a Preface on the Atonement Controversy. Fcap. 8vo. 6*s*.

The reader will here find, amongst others, sermons on "The forgiveness of sins," "Christ dying for men," "Sacrifice," "The Example of Christ," "The Baptism of Christ," "The Temptation of Christ," "Love, Divine and Human," "Creation by the Word," "Holy Seasons," and "The Coming of the Son of Man." The Preface is devoted to shewing that certain popular theories of the Atonement are opposed to the moral sense of mankind, and are not imposed on Christians by statements either in the Old or New Testaments.

SERMONS on the MANIFESTATION OF THE SON OF GOD. With a Preface addressed to Laymen on the present Position of the Clergy of the Church of England; and an Appendix on the Testimony of Scripture and the Church as to the possibility of Pardon in the Future State. Fcap. 8vo. 6*s*. 6*d*.

The Preface to this work is mainly occupied with the distinction between the essential and non-essential elements of the Christian faith, proving that the central religious controversy of the day relates, not, as many suppose, to such questions as the Inspiration of Scripture, but to the profounder question, whether the Son of God actually has been manifested in the person of Jesus of Nazareth. The grounds on which the Christian bases his faith are also examined. In the Appendix the testimony of the Bible and the Anglican formularies as to the possibility of pardon in the future state is investigated. The sermons, of which the body of the work is composed, treat of the great principles revealed in the words and acts of Jesus. "This volume, both in its substance, prefix, and suffix, represents the noblest type of theology now preached in the English Church."—Spectator.

Digitized by Google

Davies (Rev. J. Llewelyn)—*continued.*

BAPTISM, CONFIRMATION, AND THE LORD'S SUPPER, as Interpreted by their Outward Signs. Three Expository Addresses for Parochial use. Fcap. 8vo., limp cloth. 1*s.* 6*d.*

The method adapted in these addresses is to set forth the natural and historical meaning of the signs of the two Sacraments and of Confirmation, and thus to arrive at the spiritual realities which they symbolize. The work touches on all the principal elements of a Christian man's faith.

THE EPISTLES of ST. PAUL TO THE EPHESIANS, THE COLOSSIANS, and PHILEMON. With Introductions and Notes, and an Essay on the Traces of Foreign Elements in the Theology of these Epistles. 8vo. 7*s.* 6*d.*

The Author believes the Epistles to the Ephesians and Colossians to be specially adapted to the wants of the present age. The chief aim, therefore, of the translations and notes in the present volume is simply to bring out as accurately as possible the apostle's meaning. The General Introduction, treats mainly of the time and circumstances in which Paul is believed to have written these Epistles. To each Epistle there is a special critical introduction. The Essay "On the Traces of Foreign elements in the Doctrine of these Epistles" discusses the question how far the ideas in the Epistles which resemble gnostical systems are to be found in books and traditions to which St. Paul and his contemporaries had access. "A valuable contribution to the literature of the Pauline Epistles."—Freeman.

MORALITY ACCORDING TO THE SACRAMENT OF THE LORD'S SUPPER. Crown 8vo. 3*s.* 6*d.*

These discourses were preached before the University of Cambridge. They form a continuous exposition, and are directed mainly against the two-fold danger which at present threatens the Church—the tendency, on the one hand, to regard Morality as independent of Religion, and, on the other, to ignore the fact that Religion finds its proper sphere and criterion in the moral life.

Digitized by Google

Davies (Rev. J. Llewelyn)—*continued.*

THE GOSPEL and MODERN LIFE. Sermons on some of the Difficulties of the Present Day, with a Preface on a Recent Phase of Deism. Extra fcap. 8vo. 6*s.*

The "recent phase of Deism" examined in the preface to this volume is that professed by the "Pall Mall Gazette"—that in the sphere of Religion there are one or two "probable suppositions," but nothing more. The writer starts with an assumption that mankind are under a Divine discipline, and in the light of this conviction passes under review the leading religious problems which perplex thoughtful minds of the present day. Amongst other subjects examined are—"Christ and Modern Knowledge," "Humanity and the Trinity," "Nature," "Religion," "Conscience," "Human Corruption," and "Human Holiness." "There is probably no writer in the Church fairer or more thoroughly worth listening to than Mr. Llewellyn Davies, and this book will do more than sustain his already high reputation."—Globe.

De Teissier.—Works by G. F. DE TEISSIER, B.D.:—

VILLAGE SERMONS, FIRST SERIES. Crown 8vo. 9*s.*

This volume contains fifty-four short Sermons, embracing many subjects of practical importance to all Christians. The Guardian *says they are "a little too scholarlike in style for a country village, but sound and practical." The following are a few of the titles of the Sermons:—"Death of the Prince Consort;" "Particular Providence;" "The Suffering Christ;" "Charity the Crown of Christianity;" "On Self-Deceit;" "On Hypocrisy;" "Christ Risen;" "The Comfort of Religion;" "Good Neighbourhood;" "The Return of Spring;" "A Harvest Sermon;" "Heart-Religion."*

VILLAGE SERMONS, SECOND SERIES. Crown 8vo. 8*s.* 6*d.*

"This second volume of Parochial Sermons is given to the public in the humble hope that it may afford many seasonable thoughts for such as are Mourners in Zion." There are in all fifty-two Sermons embracing a wide variety of subjects connected with Christian faith and practice.

Digitized by Google

De Teissier (G. F.)—*continued.*

THE HOUSE OF PRAYER; or, a Practical Exposition of the Order for Morning and Evening Prayer in the Church of England. 18mo. extra cloth. 4*s.* 6*d.*

"*There is in these addresses to the Christian reader,*" *says the Introduction, an attempt to set forth the* devotional *spirit of our Church in her daily forms of Morning and Evening Prayer, by shewing how all the parts of them may have a just bearing upon Christian practice, and so may have a deep influence upon the conduct of all our honest worshippers, under every possible relation and circumstance of life.*" "*For a certain devout tenderness of feeling and religious earnestness of purpose, this little book of Mr. De Teissier's is really noteworthy; and it is a book which grows upon you very much when you read it.*"—Literary Churchman.

Ecce Homo. A SURVEY OF THE LIFE AND WORK OF JESUS CHRIST. 23rd Thousand. Crown 8vo. 6*s.*

It is needless to say anything in recommendation of a book so widely known, and whose striking merit has been recognised by men and periodicals of all varieties of opinion. The following are a few selections from the very favourable notices with which the press has received it. "*A very original and remarkable book, full of striking thought and delicate perception; a book which has realised with wonderful vigour and freshness the historical magnitude of Christ's work, and which here and there gives us readings of the finest kind of the probable motive of His individual words and actions.*"—Spectator. *He bates not a jot of Christ's pretensions. Miracles he insists upon as an integral part of the history. With a generous-minded sceptic this book may lead him on to give earnest and persistent attention to Christianity. The best and most established believer will find it adding some fresh buttresses to his faith. Finally it traces the working of the great principles of Christian charity through all the ramifications of character and action.*"—Literary Churchman. *If we have not misunderstood him, we have before us a writer who has a right to claim deference from those who think deepest and know most.*"—Guardian.

Digitized by Google

Farrar.—Works by the Rev. F. W. FARRAR, M.A., F.R.S., Head Master of Marlborough College, and Hon. Chaplain to the Queen :—

THE FALL OF MAN, AND OTHER SERMONS. Second and Cheaper Edition. Extra fcap. 8vo. 4*s.* 6*d.*

This volume contains twenty Sermons. No attempt is made in these sermons to develope a system of doctrine. In each discourse some one aspect of truth is taken up, the chief object being to point out its bearings on practical religious life. The Nonconformist *says of these Sermons,—"Mr. Farrar's Sermons are almost perfect specimens of one type of Sermons, which we may concisely call beautiful. The style of expression is beautiful—there is beauty in the thoughts, the illustrations, the allusions—they are expressive of genuinely beautiful perceptions and feelings." The* British Quarterly *says,—"Ability, eloquence, scholarship, and practical usefulness, are in these Sermons combined in a very unusual degree."*

THE WITNESS OF HISTORY TO CHRIST. Being the Hulsean Lectures for 1870. New Edition. Crown 8vo. 5*s.*

In these Lectures, Mr. Farrar endeavours to grapple with the most recent manifestations of infidelity, and endeavours to prove the divinity of Christ and the supernatural origin of Christianity on rational grounds, and by an appeal to the origin and progress of the Christian Religion itself. The copious notes contain many references which will be found of great use to the enquiring student. The following are the subjects of the Five Lectures :—I. "The Antecedent Credibility of the Miraculous." II. "The Adequacy of the Gospel Records." III. "The Victories of Christianity." IV. "Christianity and the Individual." V. "Christianity and the Race." The subjects of the four Appendices are :—A. "The Diversity of Christian Evidences." B. "Confucius." C. "Buddha." D. "Comte." "Here," the Standard *says, "we have eloquence combined with abundant information on all points of importance, both as regards theology and classical accuracy. This renders the book one of lasting value."*

SEEKERS AFTER GOD. The Lives of Seneca, Epictetus, and Marcus Aurelius. *See* SUNDAY LIBRARY at end of Catalogue.

Digitized by Google

Fellowship: LETTERS ADDRESSED TO MY SISTER MOURNERS. Fcap. 8vo. cloth gilt. 3*s.* 6*d.*

The Seven Letters contained in this little volume are written by one who has herself been shrouded in the darkest shadow of affliction consequent on being bereaved of one in whom her whole life was built up. In these Letters she tells her own sorrowful tale in unaffected, tender, touching words, which cannot but appeal to all who are placed in a similar comfortless position. She does not attempt to preach or to aggravate the sorrow and sense of loss of mourners by administering advice which they cannot take, or quoting texts and sentiments calculated only to irritate. She speaks of her loss and consequent grief in such a way as only a genuine mourner can; of the well-meant but aggravating comfort and useless advice admininistered her by her many comforters, and shews her fellow-mourners by what means, in course of soothing time, she got consolation and arrived at calmness and resignation. "A beautiful little volume, written with genuine feeling, good taste, and a right appreciation of the teaching of Scripture relative to sorrow and suffering."—Nonconformist. *"A very touching, and at the same time a very sensible book. It breathes throughout the truest Christian spirit."*—Contemporary Review.

Forbes.—THE VOICE OF GOD IN THE PSALMS. By GRANVILLE FORBES, Rector of Broughton. Cr. 8vo. 6*s.* 6*d.*

This volume contains a connected series of twenty Sermons, divided into three parts, the two first parts being Introductory. Part I. treats of the "Ground of Faith," and consists of four Sermons on "Faith in God," "God's Voice within us," "Faith in God the Ground of Faith in the Bible," and "God's Voice in the Bible." Part II. treats of "The Voice of God in the Law and the Prophets," on which there are four Sermons; and Part III., occupying the greater part of the volume, deals with "The Voice of God in the Psalms," and consists of twelve Sermons. The last Sermon is on "The Voice of God in History." The Literary Churchman *says these Sermons are "characterized throughout by a strong realisation of the Providence and Fatherhood of God, and by their vivid apprehension of the Voice of God* within *man as answering to and accepting the Revelation of God* to *Man."*

Digitized by Google

Gifford.—THE GLORY OF GOD IN MAN. By E. H. GIFFORD, D.D. Fcap. 8vo., cloth. 3*s.* 6*d.*

This is a connected sequence of four Sermons which treat of "The Unrighteousness of Man," "The Righteousness of God," "Life in Christ," and "The Love of the Spirit." Notes are appended in which the sentiments of various authors on the statements made are quoted or referred to. "The sermons are short, thoughtful, and earnest discussions of the weighty matter involved in the subjects of them."—Journal of Sacred Literature.

Golden Treasury Psalter. *See* p. 50.

Hardwick.—Works by the Ven. ARCHDEACON HARDWICK:

CHRIST AND OTHER MASTERS. A Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. New Edition, revised, and a Prefatory Memoir by the Rev. FRANCIS PROCTER, M.A. Two vols. crown 8vo. 15*s.*

After several introductory chapters dealing with the religious tendencies of the present age, the unity of the human race, and the characteristics of Religion under the Old Testament, the Author proceeds to consider the Religions of India, China, America, Oceanica, Egypt, and Medo-Persia. The history and characteristics of these Religions are examined, and an effort is made to bring out the points of difference and affinity between them and Christianity. The object is to establish the perfect adaptation of the latter faith to human nature in all its phases and at all times. "The plan of the work is boldly and almost nobly conceived. . . We commend the work to the perusal of all those who take interest in the study of ancient mythology, without losing their reverence for the supreme authority of the oracles of the living God."—Christian Observer.

A HISTORY OF THE CHRISTIAN CHURCH. Middle Age. From Gregory the Great to the Excommunication of Luther, Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History in the University of Oxford. With Four Maps constructed for this work by A. KEITH JOHNSTON. Third Edition. Crown 8vo. 10*s.* 6*d.*

Although the ground-plan of this treatise coincides in many points

Digitized by Google

Hardwick (Archd.)—*continued.*

with that of the colossal work of Schröckh, yet in arranging the materials a very different course has frequently been pursued. With regard to his opinions the late author avowed distinctly that he construed history with the specific prepossessions of an Englishman and a member of the English Church. The reader is constantly referred to the authorities, both original and critical, on which the statements are founded. For this edition Professor Stubbs has carefully revised both text and notes, making such corrections of facts, dates, and the like as the results of recent research warrant. The doctrinal, historical, and generally speculative views of the late author have been preserved intact. "As a Manual for the student of ecclesiastical history in the Middle Ages, we know no English work which can be compared to Mr. Hardwick's book." —Guardian.

A HISTORY of the CHRISTIAN CHURCH DURING THE REFORMATION. New Edition, revised by Professor STUBBS. [*In the Press.*

This volume is intended as a sequel and companion to the "History of the Christian Church during the Middle Age." The author's earnest wish has been to give the reader a trustworthy version of those stirring incidents which mark the Reformation period, without relinquishing his former claim to characterise peculiar systems, persons, and events according to the shades and colours they assume, when contemplated from an English point of view, and by a member of the Church of England.

Hervey.—THE GENEALOGIES OF OUR LORD AND SAVIOUR JESUS CHRIST, as contained in the Gospels of St. Matthew and St. Luke, reconciled with each other, and shown to be in harmony with the true Chronology of the Times. By Lord ARTHUR HERVEY, Bishop of Bath and Wells. 8vo. 10*s.* 6*d.*

The difficulties and importance of the subject are first stated, the three main points of inquiry being clearly brought out. The Author then proceeds to shew that the genealogies of St. Matthew's and St. Luke's Gospels are both genealogies of Joseph, and examines the principle on which they are framed. In the following chapters the remaining aspects of the subject are exhaustively investigated.

Digitized by Google

Hymni Ecclesiæ.—Fcap. 8vo. 7*s.* 6*d.*

A selection of Latin Hymns of the Mediæval Church, containing selections from the Paris Breviary, and the Breviaries of Rome, Salisbury, and York. The selection is confined to such holy days and seasons as are recognised by the Church of England, and to special events or things recorded in Scripture. This collection was edited by Dr. Newman while he lived at Oxford.

Kempis, Thos. A. — DE IMITATIONE CHRISTI. LIBRI IV. Borders in the Ancient Style, after Holbein, Durer, and other Old Masters, containing Dances of Death, Acts of Mercy, Emblems, and a variety of curious ornamentations. In white cloth, extra gilt. 7*s.* 6*d.*

The original Latin text has been here faithfully reproduced. The Spectator *says of this edition, it "has many solid merits, and is perfect in its way." While the* Athenæum *says, "The whole work is admirable; some of the figure compositions have extraordinary merit."*

Kingsley.—Works by the Rev. CHARLES KINGSLEY, M.A., Rector of Eversley, and Canon of Chester. (For other Works by the same author, *see* HISTORICAL and BELLES LETTRES CATALOGUES).

The high merits of Mr. Kingsley's Sermons are acknowledged. Whether preached to the rustic audience of a village Church or to the princely congregation of the Chapel Royal, these Sermons are invariably characterized by intense earnestness and magnanimity, combined with genuine charity and winning tenderness; the style is always clear, simple, and unaffectedly natural, abounding in beautiful illustration, the fruit of a rich fancy and a cultivated taste. They are emphatically practical.

THE WATER OF LIFE, AND OTHER SERMONS. Second Edition. Fcap. 8vo. 3*s.* 6*d.*

This volume contains twenty-one Sermons preached at various places —Westminster Abbey, Chapel Royal, before the Queen at Windsor,

Digitized by Google

Kingsley (Rev. C.)—*continued.*

etc. The following are a few of the titles:—"*The Water of Life;*" "*The Wages of Sin;*" "*The Battle of Life;*" "*Ruth;*" "*Friendship, or David and Jonathan;*" "*Progress;*" "*Faith;*" "*The Meteor Shower*" (1866); "*Cholera*" (1866); "*The God of Nature.*"

VILLAGE SERMONS. Seventh Edition. Fcap. 8vo. 3*s.* 6*d.*

The following are a few of the titles of these Sermons:—"*God's World;*" "*Religion not Godliness;*" "*Self-Destruction;*" "*Hell on Earth;*" "*Noah's Justice;*" "*Our Father in Heaven;*" "*The Transfiguration;*" "*The Crucifixion;*" "*The Resurrection;*" "*Improvement;*" "*On Books;*" "*The Courage of the Saviour.*"

THE GOSPEL OF THE PENTATEUCH. Second Edition. Fcap. 8vo. 3*s.* 6*d.*

This volume consists of eighteen Sermons on passages taken from the Pentateuch. They are dedicated to Dean Stanley out of gratitude for his Lectures on the Jewish Church, *under the influence and in the spirit of which they were written. "With your book in my hand," Mr. Kingsley says in his Preface, "I have tried to write a few plain Sermons, telling plain people what they will find in the Pentateuch. I have told them that they will find in the Bible, and in no other ancient book, that living working God, whom their reason and conscience demand; and that they will find that He is none other than Jesus Christ our Lord."*

GOOD NEWS OF GOD. Fourth Edition. Fcap. 8vo. 3*s.* 6*d.*

This volume contains thirty-nine short Sermons, preached in the ordinary course of the author's parochial ministrations. A few of the titles are—"*The Beatific Vision;*" "*The Life of God;*" "*The Song of the Three Children;*" "*Worship;*" "*De Profundis;*" "*The Race of Life;*" "*Heroes and Heroines;*" "*Music;*" "*Christ's Boyhood;*" "*Human Nature;*" "*True Prudence;*" "*The Temper of Christ;*" "*Our Deserts;*" "*The Loftiness of God.*"

Digitized by Google

Kingsley (Rev. C.)—*continued.*

SERMONS FOR THE TIMES. Third Edition. Fcap. 8vo. 3*s.* 6*d.*

Here are twenty-two Sermons, all bearing more or less on the every-day life of the present day, including such subjects as these:—"Fathers and Children;" "A Good Conscience;" "Names;" "Sponsorship;" "Duty and Superstition;" "England's Strength;" "The Lord's Prayer;" "Shame;" "Forgiveness";" The True Gentleman;" "Public Spirit."

TOWN AND COUNTRY SERMONS. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

Some of these Sermons were preached before the Queen, and some in the performance of the writer's ordinary parochial duty. There are thirty-nine in all, under such titles as the following:—"How to keep Passion-Week;" "A Soldier's Training;" "Turning-points;" "Work;" "The Rock of Ages;" "The Loftiness of Humility;" "The Central Sun;" "Εν Τουτω Νικα;" "The Eternal Manhood;" "Hypocrisy;" "The Wrath of Love." Of these Sermons the Nonconformist *says, "They are warm with the fervour of the preacher's own heart, and strong from the force of his own convictions. There is nowhere an attempt at display, and the clearness and simplicity of the style make them suitable for the youngest or most unintelligent of his hearers."*

SERMONS on NATIONAL SUBJECTS. Second Edition. Fcap. 8vo. 3*s.* 6*d.*

THE KING OF THE EARTH, and other Sermons. a Second Series of Sermons on National Subjects. Second Edition. Fcap. 8vo. 3*s.* 6*d.*

The following extract from the Preface to the 2nd Series will explain the preacher's aim in these Sermons:—"I have tried.....to proclaim the Lord Jesus Christ, as the Scriptures, both in their

Digitized by Google

Kingsley (Rev. C.)—*continued.*

strictest letter and in their general method, from Genesis to Revelation, seem to me to proclaim Him; not merely as the Saviour of a few elect souls, but as the light and life of every human being who enters into the world; as the source of all reason, strength, and virtue in heathen or in Christian; as the King and Ruler of the whole universe, and of every nation, family, and man on earth; as the Redeemer of the whole earth and the whole human race..... His death, as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, by which God is reconciled to the whole human race.

DISCIPLINE, AND OTHER SERMONS. Fcp. 8vo. 3*s.* 6*d.*

Herein are twenty-four Sermons preached on various occasions, some of them of a public nature—at the Volunteer Camp, Wimbledon, before the Prince of Wales at Sandringham, at Wellington College, etc. A few of the titles are—"Discipline" (to Volunteers); "Prayer and Science;" "False Civilization;" "The End of Religion;" "The Humanity of God;" "God's World;" "Self-Help;" "Toleration;" "The Likeness of God." This volume the Nonconformist *calls,—"Eminently practical and appropriate ..... Earnest stirring words." The* Guardian *says,—"There is much thought, tenderness, and devoutness of spirit in these Sermons, and some of them are models both in matter and expression."*

DAVID. FOUR SERMONS: David's Weakness—David's Strength—David's Anger—David's Deserts. Fcap. 8vo. 2*s.* 6*d.*

These four Sermons were preached before the University of Cambridge, and are specially addressed to young men. Their titles are, —"David's Weakness;" "David's Strength;" "David's Anger;" "David's Deserts." The Freeman *says—"Every paragraph glows with manly energy, delivers straightforward practical truths, in a vigorous, sometimes even passionate way, and exhibits an intense sympathy with everything honest, pure, and noble."*

Digitized by Google

Lightfoot.—Works by J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity in the University of Cambridge; Canon of St. Paul's.

ST. PAUL'S EPISTLE TO THE GALATIANS. A Revised Text, with Introduction, Notes, and Dissertations. Third Edition, revised. 8vo. cloth. 12*s*.

The subjects treated in the Introduction are—the Galatian people, the Churches of Galatia, the date and genuineness of the Epistle, and its character and contents. The dissertations discuss the question whether the Galatians were Celts or Tartars, and the whole subject of "The Brethren of the Lord," and "St. Paul and the Three." While the Author's object has been to make this commentary generally complete, he has paid special attention to everything relating to St. Paul's personal history and his intercourse with the Apostles and Church of the Circumcision, as it is this feature in the Epistle to the Galatians which has given it an overwhelming interest in recent theological controversy. The Spectator *says "there is no commentator at once of sounder judgment and more liberal than Dr. Lightfoot."*

ST. PAUL'S EPISTLE TO THE PHILIPPIANS. A Revised Text, with Introduction, Notes, and Dissertations. Second Edition. 8vo. 12*s*.

The plan of this volume is the same as that of "The Epistle to the Galatians." The Introduction deals with the following subjects:—"St. Paul in Rome," "Order of the Epistles of the Captivity," "The Church of Philippi," "Character and Contents of the Epistle," and its genuineness. The Dissertations are on "The Christian Ministry," "St. Paul and Seneca," and "The Letters of Paul and Seneca." "No commentary in the English language can be compared with it in regard to fulness of information, exact scholarship, and laboured attempts to settle everything about the epistle on a solid foundation."—Athenæum. *"Its author blends large and varied learning with a style as bright and easy, as telling and artistic, as that of our most accomplished essayists."*—Nonconformist.

Digitized by Google

Lightfoot (Dr. J. B.)—*continued.*

ST. CLEMENT OF ROME, THE TWO EPISTLES TO THE CORINTHIANS. A Revised Text, with Introduction and Notes. 8vo. 8*s.* 6*d.*

This volume is the first part of a complete edition of the Apostolic Fathers. The Introductions deal with the questions of the genuineness and authenticity of the Epistles, discuss their date and character, and analyse their contents. An account is also given of all the different epistles which bear the name of Clement of Rome. "*By far the most copiously annotated edition of St. Clement which we yet possess, and the most convenient in every way for the English reader.*"—Guardian.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. Second Edition. Crown 8vo. 6*s.*

The Author begins with a few words on S. Jerome's revision of the Latin Bible, and then goes on to shew in detail the necessity for a fresh revision of the authorized version on the following grounds: —1. *False Readings.* 2. *Artificial distinctions created.* 3. *Real distinctions obliterated.* 4. *Faults of Grammar.* 5. *Faults of Lexicography.* 6. *Treatment of Proper Names, official titles, etc.* 7. *Archaisms, defects in the English, errors of the press, etc. The volume is completed by* (1) *an elaborate appendix on the words* ἐπιούσιος *and* περιούσιος, (2) *a table of passages of Scripture quoted, and* (3) *a general index.* "*The book is marked by careful scholarship, familiarity with the subject, sobriety, and circumspection.*"—Athenæum. "*It abounds with evidence of the most extensive learning, and of a masterly familiarity with the best results of modern Greek scholarship.*"—Standard.

Luckock.—THE TABLES OF STONE. A Course of Sermons preached in All Saints' Church, Cambridge, by H. M. Luckock, M.A., Vicar. Fcap. 8vo. 3*s.* 6*d.*

Sermons illustrative of the great principles of morality, mostly based on texts from the New Testament Scriptures.

Digitized by Google

Maclaren.—SERMONS PREACHED at MANCHESTER. By ALEXANDER MACLAREN. Third Edition. Fcap. 8vo. 4*s.* 6*d.*

These Sermons, twenty-four in number, are well known for the freshness and vigour of their thought, and the wealth of imagination they display. They represent no special school, but deal with the broad principles of Christian truth, especially in their bearing on practical, every day life. A few of the titles are:—"The Stone of Stumbling," "Love and Forgiveness," "The Living Dead," "Memory in Another World," "Faith in Christ," "Love and Fear," "The Choice of Wisdom," "The Food of the World."

A SECOND SERIES OF SERMONS. Second Edition. Fcap. 8vo. 4*s.* 6*d.*

This 2nd Series, consisting of nineteen Sermons, are marked by the same characteristics as the 1st. The Spectator *characterises them as "vigorous in style, full of thought, rich in illustration, and in an unusual degree interesting."*

Maclear.—Works by G. F. MACLEAR, D.D., Head Master of King's College School, and Preacher at the Temple Church:—

A CLASS-BOOK OF OLD TESTAMENT HISTORY. With Four Maps. Sixth Edition. 18mo. 4*s.* 6*d.*

"The present volume," says the Preface, "forms a Class-Book of Old Testament History from the Earliest Times to those of Ezra and Nehemiah. In its preparation the most recent authorities have been consulted, and wherever it has appeared useful, Notes have been subjoined illustrative of the Text, and, for the sake of more advanced students, references added to larger works. The Index has been so arranged as to form a concise Dictionary of the Persons and Places mentioned in the course of the Narrative." The Maps, prepared by Stanford, materially add to the value and usefulness of the book: they are—1. A Map illustrating the Dispersion of Noah's Descendants. 2. A Map of Canaan, Egypt, and Sinai, to illustrate the Patriarchal History and the Exodus; with Mt. Sinai enlarged. 3. The Holy Land divided among the Twelve Tribes. 4. Solomon's Dominions, the Kingdoms of Judah and Israel, and the Lands of the Captivities. In the Appendix are

Digitized by Google

Maclear (G. F.)—*continued.*

given a variety of Tables of great interest and utility. The British Quarterly Review *calls it "A careful and elaborate, though brief compendium of all that modern research has done for the illustration of the Old Testament. We know of no work which contains so much important information in so small a compass."*

A CLASS-BOOK OF NEW TESTAMENT HISTORY. Including the Connexion of the Old and New Testament. Fourth Edition. 18mo. 5*s.* 6*d.*

The present volume forms a sequel to the Author's Class-Book of Old Testament History, and continues the narrative to the close of St. Paul's second imprisonment at Rome. It is marked by the same characteristics as the former work, and it is hoped that it may prove at once a useful Class-Book and a convenient companion to the study of the Greek Testament. The work is divided into three Books—I. The Connection between the Old and New Testaments. II. The Gospel History. III. The Apostolic History. In the Appendix are given Chronological Tables, I. Of the Jews under the Empire. II. The Era of the Ptolemies and Seleucidæ. III. Rise of the Herodian Family. IV. The Gospel History. V. The Apostolic History. Appendix VI. is a Table of the Herodian Family. There are five Maps, viz.—1. *A Map of the Holy Land to illustrate the Asmonean Period.* 2. *A Map of the Holy Land to illustrate the New Testament.* 3. *The Shores of the Sea of Galilee.* 4. *Jerusalem in the time of our Lord.* 5. *A Map to illustrate the Apostolic History. The* Clerical Journal *says, "It is not often that such an amount of useful and interesting matter on biblical subjects, is found in so convenient and small a compass, as in this well-arranged volume."*

A CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. Second Edition. 18mo. cloth. 2*s.* 6*d.*

The present work is intended as a sequel to the two preceding books. "Like them, it is furnished with notes and references to larger works, and it is hoped that it may be found, especially in the higher

Digitized by Google

Maclear (G. F.)—*continued.*

forms of our Public Schools, to supply a suitable manual of instruction in the chief doctrines of our Church, and a useful help in the preparation of Candidates for Confirmation." The Author goes over the Church Catechism clause by clause, and gives all needful explanation and illustration, doctrinal, practical, and historical; the Notes make the work especially valuable to the student and clergyman. After a brief Introduction on the Derivation, Division, and History of the Catechism, the book is divided into five Parts:—I. The Christian Covenant. II. The Creed. III. The Ten Commandments. IV. The Lord's Prayer. V. The Sacraments. Appended are a General Index, an Index of Greek and Latin Words, and an Index of the Words explained throughout the book. The Literary Churchman *says, "It is indeed the work of a scholar and divine, and as such, though extremely simple, it is also extremely instructive. There are few clergy who would not find it useful in preparing candidates for Confirmation; and there are not a few who would find it useful to themselves as well."*

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs for Junior Classes and Schools. Second Edition. 18mo. 6*d.*

This is an epitome of the larger Class-book, meant for junior students and elementary classes. The book has been carefully condensed, so as to contain clearly and fully, the most important part of the contents of the larger book. Like it the present Manual is subdivided into five parts, each part into a number of short chapters, one or more of which might form a suitable lesson, and each chapter is subdivided in a number of sections, each with a prominent title indicative of its contents. It will be found a valuable Manual to all who are concerned with the religious training of children.

A SHILLING-BOOK of OLD TESTAMENT HISTORY. 18mo. cloth limp. 1*s.*

This Manual bears the same relation to the larger Old Testament

Digitized by Google

Maclear (G. F.)—*continued.*

History, that the book just mentioned does to the larger work on the Catechism. As in it, the small-type notes have been omitted, and a clear and full epitome given of the larger work. It consists of Ten Books, divided into short chapters, and subdivided into sections, each section treating of a single episode in the history, the title of which is given in bold type. The Map is clearly printed, and not overcrowded with names.

A SHILLING-BOOK of NEW TESTAMENT HISTORY. 18mo. cloth limp. 1*s.*

This bears the same relation to the larger New Testament History that the work just mentioned has to the large Old Testament History, and is marked by similar characteristics.

THE ORDER OF CONFIRMATION. A Sequel to the Class-Book of the Church Catechism, with Prayers and Collects. 18mo. 3*d.*

The Order of Confirmation is given in full, after which the Manual is divided into seven brief chapters:—I. "The Meaning of Confirmation." II. "The Origin of Confirmation." III., IV., V. "The Order of Confirmation," treating, (1) *of "The Interrogation and Answer,"* (2) *"The Laying on of Hands,"* (3) *"The Prayers and Benediction," VI. "The Holy Communion." Chapter VII. consists of a few suitable Prayers and Collects intended to be used by the candidate during the days of preparation for Confirmation. Valuable references and notes are added. The Manual will be found valuable both by candidates and by clergymen. The* Literary Churchman *calls it "An admirable Manual. Thoroughly sound, clear, and complete in its teaching, with some good, clear, personal advice as to Holy Communion, and a good selection of prayers and collects for those preparing for Confirmation."*

Digitized by Google

Macmillan.—Works by the Rev. HUGH MACMILLAN. (For other Works by the same Author, see CATALOGUE OF TRAVELS and SCIENTIFIC CATALOGUE).

THE TRUE VINE; or, the Analogies of our Lord's Allegory. Second Edition. Globe 8vo. 6*s*.

This work is not merely an exposition of the fifteenth chapter of St. John's Gospel, but also a general parable of spiritual truth from the world of plants. It describes a few of the points in which the varied realm of vegetable life comes into contact with the higher spiritual realm, and shews how rich a field of promise lies before the analogical mind in this direction. The majority of the analogies are derived from the grape-vine; but the whole range of the vegetable kingdom is laid under contribution for appropriate illustration. Indeed, Mr. Macmillan has brought into his service many of the results of recent scientific and historic research and biblical criticism; as well as the discoveries of travellers ancient and modern. The work will thus be found not only admirably suited for devotional reading, but also full of valuable and varied instruction. The Nonconformist *says, "It abounds in exquisite bits of description, and in striking facts clearly stated." The* British Quarterly *says, "Readers and preachers who are unscientific will find many of his illustrations as valuable as they are beautiful."*

BIBLE TEACHINGS IN NATURE. Sixth Edition. Globe 8vo. 6*s*.

In this volume the author has endeavoured to shew that the teaching of nature and the teaching of the Bible are directed to the same great end; that the Bible contains the spiritual truths which are necessary to make us wise unto salvation, and the objects and scenes of nature are the pictures by which these truths are illustrated. The first eight chapters describe, as it were, the exterior appearance of nature's temple—the gorgeous, many-coloured curtain hanging before the shrine. The last seven chapters bring us into the interior—the holy place, where is seen the very core of symbolical ordinances. "He has made the world more beautiful to us, and unsealed our ears to voices of praise and messages of love that might

Digitized by Google

Macmillan (H.)—*continued.*

otherwise have been unheard."—British Quarterly Review. "*Mr. Macmillan has produced a book which may be fitly described as one of the happiest efforts for enlisting physical science in the direct service of religion.*"—Guardian.

THE MINISTRY OF NATURE. Second Edition. Globe 8vo. 6*s.*

Mr. Macmillan believes that nature has a spiritual as well as a material side,—that she exists not only for the natural uses of the body, but also for the sustenance of the life of the soul. This higher ministry, the author believes, explains all the beauty and wonder of the world, which would often be superfluous or extravagant. In this volume of fourteen chapters the Author attempts to interpret Nature on her religious side in accordance with the most recent discoveries of physical science, and to shew how much greater significance is imparted to many passages of Scripture and many doctrines of Christianity when looked at in the light of these discoveries. Instead of regarding Physical Science as antagonistic to Christianity, the Author believes and seeks to shew that every new discovery tends more strongly to prove that Nature and the Bible have One Author. "*Whether the reader agree or not with his conclusions, he will acknowledge he is in the presence of an original and thoughtful writer.*"—Pall Mall Gazette. "*There is no class of educated men and women that will not profit by these essays.*"—Standard.

M'Cosh.—For Works by JAMES MCCOSH, LL.D., President of Princeton College, New Jersey, U.S., *see* PHILOSOPHICAL CATALOGUE.

Maurice.—Works by the late Rev. F. DENISON MAURICE, M.A., Professor of Moral Philosophy in the University of Cambridge.

Professor Maurice's Works are recognized as having made a deep impression on modern theology. With whatever subject he dealt he tried to look at it in its bearing on living men and their every-day surroundings, and faced unshrinkingly the difficulties which

Digitized by Google

Maurice (F. D.)—*continued.*

occur to ordinary earnest thinkers in a manner that showed he had intense sympathy with all that concerns humanity. By all who wish to understand the various drifts of thought during the present century, Mr. Maurice's works must be studied. An intimate friend of Mr. Maurice's, one who has carefully studied all his works, and had besides many opportunities of knowing the Author's opinions, in speaking of his so-called "obscurity," ascribes it to "the never-failing assumption that God is really moving, teaching and acting; and that the writer's business is not so much to state something for the reader's benefit, as to apprehend what God is saying or doing." The Spectator *says—"Few of those of our own generation whose names will live in English history or literature have exerted so profound and so permanent an influence as Mr. Maurice."*

THE PATRIARCHS AND LAWGIVERS OF THE OLD TESTAMENT. Third and Cheaper Edition. Crown 8vo. 5*s.*

The Nineteen Discourses contained in this volume were preached in the chapel of Lincoln's Inn during the year 1851. *The texts are taken from the books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, and Samuel, and involve some of the most interesting biblical topics discussed in recent times. In his Preface to the First Edition, Mr. Maurice endeavours to explain the mission and justify the position of the Church of England against the attacks of Dissenters and others; in his Preface to the Second Edition he comments upon some remarks made by Mr. Mansel on the meaning given by Mr. Maurice to the word 'Eternal.' In the latter Preface the writer says,—"My chief object in preaching and writing upon the Old Testament has been to shew that God has created man in His image; that being so created he is capable of receiving a revelation from God,—of knowing what God is; that without such a revelation he cannot be truly a man; that without such knowledge he cannot become what he is always feeling that he ought to become."*

Digitized by Google

Maurice (F. D.)—*continued.*

THE PROPHETS AND KINGS OF THE OLD TESTAMENT. Third Edition, with new Preface. Crown 8vo. 10*s.* 6*d.*

The previous work brings down Old Testament history to the time of Samuel. The Sermons contained in the present volume—twenty-seven in number, coming down to the time of Ezekiel—though they commence at that point are distinct in their subject and treatment. Mr. Maurice, in the spirit which animated the compilers of the Church Lessons, has in these Sermons regarded the Prophets more as preachers of righteousness than as mere predictors—an aspect of their lives which, he thinks, has been greatly overlooked in our day, and than which, there is none we have more need to contemplate. He has found that the Old Testament Prophets, taken in their simple natural sense, clear up many of the difficulties which beset us in the daily work of life; make the past intelligible, the present endurable, and the future real and hopeful. In the Preface to this Third Edition, Mr. Maurice propounds his views with regard to the connection of Church and State, with special reference to the recent disestablishment of the Irish Church, and the wish in certain quarters to treat the Church of England in the same way.

THE GOSPEL OF THE KINGDOM OF HEAVEN. A Series of Lectures on the Gospel of St. Luke. Crown 8vo. 9*s.*

Mr. Maurice, in his Preface to these Twenty-eight Lectures, says,—"In these Lectures I have endeavoured to ascertain what is told us respecting the life of Jesus by one of those Evangelists who proclaim Him to be the Christ, who says that He did come from a Father, that He did baptize with the Holy Spirit, that He did rise from the dead. I have chosen the one who is most directly connected with the later history of the Church, who was not an Apostle, who professedly wrote for the use of a man already instructed in the faith of the Apostles. I have followed the course of the writer's narrative, not changing it under any pretext. I have adhered to his phraseology, striving to avoid the substitution of any other for his." This is necessary on account of the conventional notions

Digitized by Google

Maurice (F. D.)—*continued.*

which most people are apt to attach to the words of the Gospels; and in the remainder of his Preface, Mr. Maurice points out some of these conventional notions, 1. *In relation to Miracles.* 2. *On the question, Are the Gospels the announcement of a religion?* 3. *Concerning Eternal Punishment.* 4. *The Authenticity and Inspiration of the Gospels.*

THE GOSPEL OF ST. JOHN. A Series of Discourses. Third and Cheaper Edition. Crown 8vo. 6*s.*

These Discourses, twenty-eight in number, are of a nature similar to those on the Gospel of St. Luke, and will be found to render valuable assistance to any one anxious to understand the Gospel of the beloved disciple, so different in many respects from those of the other three Evangelists. Appended are eleven notes illustrating various points which occur throughout the discourses, such as, "Baur's Theory of the Gospels;" "On the objections to a Revision of the Scriptures;" "On the Resurrection of the Body and the Judgment-day;" "On the doctrine of the Atonement—Scotch and English Divinity;" "On Corporate Holiness," etc. The Literary Churchman *thus speaks of this volume:—"Thorough honesty, reverence, and deep thought pervade the work, which is every way solid and philosophical, as well as theological, and abounding with suggestions which the patient student may draw out more at length for himself."*

THE EPISTLES OF ST. JOHN. A Series of Lectures on Christian Ethics. Second and Cheaper Edition. Cr. 8vo. 6*s.*

These Lectures on Christian Ethics were delivered to the students of the Working Men's College, Great Ormond Street, London, on a series of Sunday mornings. There are twenty Lectures in all, founded on various texts taken from the Epistles of St. John, which abound in passages bearing directly on the conduct of life, the duty of men to God and to each other. It will be found that a very complete system of practical morality is developed in this volume, in which the most important points in Ethics are set forth in an unconventional and interesting manner. Mr. Maurice believes that the question in which we are most interested, the question which

Digitized by Google

Maurice (F. D.)—*continued.*

most affects our studies and our daily lives, is the question, whether there is a foundation for human morality, or whether it is dependent upon the opinions and fashions of different ages and countries. This important question will be found amply and fairly discussed in this volume, which the National Review *calls "Mr. Maurice's most effective and instructive work. He is peculiarly fitted by the constitution of his mind, to throw light on St. John's writings." Appended is a note on "Positivism and its Teacher."*

EXPOSITORY SERMONS ON THE PRAYER-BOOK. The Prayer-book considered especially in reference to the Romish System. Second Edition. Fcap. 8vo. 5*s.* 6*d.*

"There are certain popular notions which," says the Preface, "assume that the Church of England is the result of a compromise; that the Articles embody the opinions of one party to the bargain, the Liturgy those of the other; that every time I put my hand to the former document I proclaim myself in the strictest sense a Protestant, that every time I use the latter I act as a Papist; that in fact, I am neither.... In delivering these Sermons [*in Lincoln's Inn Chapel in* 1848-9], *I endeavoured to tell laymen why I could with a clear heart and conscience ask them to take part with me in this Common Prayer. In publishing them I would address myself with equal earnestness and affection to another class, to the younger part of the clergy, and to those who are preparing for Orders." After an Introductory Sermon, Mr. Maurice goes over the various parts of the Church Service, expounds in eighteen Sermons, their intention and significance, and shews how appropriate they are as expressions of the deepest longings and wants of all classes of men.*

LECTURES ON THE APOCALYPSE, or Book of the Revelation of St. John the Divine. Crown 8vo. 10*s.* 6*d.*

These Twenty-three Lectures on what is generally regarded as the most mysterious Book in the Bible, do not demand that extensive knowledge of ancient or modern history which it is necessary to possess to be able to judge of most modern commentaries on Prophecy. Mr. Maurice, instead of trying to find far-fetched allusions to great historical events in the distant future, endeavours to discover the

Digitized by Google

Maurice (F. D.)—*continued.*

plain, literal, obvious meaning of the words of the writer, and shews that as a rule these refer to events contemporaneous with or immediately succeeding the time when the book was written. At the same time he shews the applicability of the contents of the book to the circumstances of the present day and of all times. Here, as in his other expositions of Scripture, Mr. Maurice attempts to shew that the Bible authorises us to believe that the Kingdom of Heaven, instead of being some dull Utopia in the far-distant future, is not "far off from any one of us," is indeed in our very midst. "Never," says the Nonconformist, *"has Mr. Maurice been more reverent, more careful for the letter of the Scripture, more discerning of the purpose of the Spirit, or more sober and practical in his teaching, than in this volume on the Apocalypse."*

WHAT IS REVELATION? A Series of Sermons on the Epiphany; to which are added, Letters to a Theological Student on the Bampton Lectures of Mr. Mansel. Crown 8vo. 10*s.* 6*d.*

Both Sermons and Letters were called forth by the doctrine maintained by Mr. Mansel in his Bampton Lectures, that Revelation cannot be a direct Manifestation of the Infinite Nature of God. Mr. Maurice maintains the opposite doctrine, and in his Sermons explains why, in spite of the high authorities on the other side, he must still assert the principle which he discovers in the Services of the Church and throughout the Bible. In the Letters to a Student of Theology, he has followed out all Mr. Mansel's Statements and Arguments step by step. The subjects of the Sermons are:—I. The Magians. II. Christ among the Doctors. III. St. Paul at Athens. IV. The Miracles. V. Casting out the Evil Spirit. VI. Christ's Parables. VII. Practice and Speculation. Among the matters discussed in the Letters are:—Sir William Hamilton; Butler; the Atonement and Incarnation; the Criterion of Truth; Philosophy of Consciousness; the Scotch; Prayer; Knowing and Being; the Trinity; Miracles; Kant; Contents and Evidences of the Bible. The Nonconformist *says, "There will be found ample materials to stimulate Christian faith and earnestness, to quicken and give tenderness to charity, and to vivify conceptions of the 'things not seen which are eternal.'"*

Digitized by Google

Maurice (F. D.)—*continued.*

SEQUEL TO THE INQUIRY, "WHAT IS REVELATION?" Letters in Reply to Mr. Mansel's Examination of "Strictures on the Bampton Lectures." Crown 8vo. 6*s.*

This, as the title indicates, was called forth by Mr. Mansel's Examination of Mr. Maurice's Strictures on his doctrine of the Infinite.

THEOLOGICAL ESSAYS. Third Edition. Crown 8vo. 10*s.* 6*d.*

"*The book,*" *says Mr. Maurice,* "*expresses thoughts which have been working in my mind for years; the method of it has not been adopted carelessly; even the composition has undergone frequent revision.*" *There are seventeen Essays in all, and although meant primarily for Unitarians, to quote the words of the* Clerical Journal, "*it leaves untouched scarcely any topic which is in agitation in the religious world; scarcely a moot point between our various sects; scarcely a plot of debateable ground between Christians and Infidels, between Romanists and Protestants, between Socinians and other Christians, between English Churchmen and Dissenters on both sides. Scarce is there a misgiving, a difficulty, an aspiration stirring amongst us now,—now, when men seem in earnest as hardly ever before about religion, and ask and demand satisfaction with a fearlessness which seems almost awful when one thinks what is at stake—which is not recognised and grappled with by Mr. Maurice.*"

THE DOCTRINE OF SACRIFICE DEDUCED FROM THE SCRIPTURES. Crown 8vo. 7*s.* 6*d.*

Throughout the Nineteen Sermons contained in this volume, Mr. Maurice expounds the ideas which he has formed of the Doctrine of Sacrifice, as it is set forth in various parts of the Bible. The first five Sermons consider various sacrifices referred to in the Old Testament, while in the remainder the death and resurrection of Christ are looked at from different points of view. He has "tried to speak of Sacrifice under every aspect in which the Bible presents it." In the Dedicatory Letter (occupying fifty pages) to the

Digitized by Google

Maurice (F. D.)—*continued.*

Members of the Young Men's Christian Association, Mr. Maurice animadverts on an attack made on his opinions and character, by the Rev. Dr. Candlish of Edinburgh, in an address to that Society in Exeter Hall. "*The habitual tone,*" *says the* Christian Spectator, "*is that of great seriousness and calm,—a seriousness which makes an impression of its own, and a serenity which is only broken by some overpowering feeling forcing itself into expression, and making itself heard in most meaning and stirring words.*"

THE RELIGIONS OF THE WORLD, AND THEIR RELATIONS TO CHRISTIANITY. Fourth Edition. Fcap. 8vo. 5*s.*

These Eight Boyle Lectures are divided into two parts, of four Lectures each. In the first part Mr. Maurice examines the great Religious systems which present themselves in the history of the world, with the purpose of inquiring what is their main characteristic principle. The second four Lectures are occupied with a discussion of the questions, "*In what relation does Christianity stand to these different faiths? If there be a faith which is meant for mankind, is this the one, or must we look for another?*" *In the Preface, the most important authorities on the various subjects discussed in the Lectures are referred to, so that the reader may pursue the subject further.*

ON THE LORD'S PRAYER. Fourth Edition. Fcap. 8vo. 2*s.* 6*d.*

In these Nine Sermons the successive petitions of the Lord's Prayer are taken up by Mr. Maurice, their significance expounded, and, as was usual with him, connected with the every-day lives, feelings, and aspirations of the men of the present time. They were delivered in the momentous year 1848, *and frequent allusions are made and lessons drawn from the events of that year.*

ON THE SABBATH DAY; the Character of the Warrior, and on the Interpretation of History. Fcap. 8vo. 2*s.* 6*d.*

This volume contains Three Sermons on the Sabbath-day, one of them being in reference to the proposed opening of the Crystal Palace on Sunday—one on the "*Character of the Warrior,*"

Digitized by Google

Maurice (F. D.)—*continued.*

suggested by the Death of the Duke of Wellington; the fifth being on "The Divine Interpretation of History," delivered during the Great Exhibition of 1851. *In this last Mr. Maurice points out a few difficulties which, judging from his own experience, he thinks likely to perplex students of history, explaining how the Bible has anticipated and resolved them.*

THE GROUND AND OBJECT OF HOPE FOR MANKIND. Four Sermons preached before the University of Cambridge. Crown 8vo. 3*s.* 6*d.*

In these Four Sermons Mr. Maurice views the subject in four aspects:—I. The Hope of the Missionary. II. The Hope of the Patriot. III. The Hope of the Churchman. IV. The Hope of Man. The Spectator *says, "It is impossible to find anywhere deeper teaching than this;" and the* Nonconformist, *"We thank him for the manly, noble, stirring words in these Sermons—words fitted to quicken thoughts, to awaken high aspiration, to stimulate to lives of goodness."*

THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS. A Manual for Parents and Schoolmasters. To which is added the Order of the Scriptures. 18mo. cloth limp. 1*s.*

This book is not written for clergymen, as such, but for parents and teachers, who are often either prejudiced against the contents of the Catechism, or regard it peculiarly as the clergyman's book, but, at the same time, have a general notion that a habit of prayer ought to be cultivated, that there are some things which ought to be believed, and some things which ought to be done. It will be found to be peculiarly valuable at the present time, when the question of religious education is occupying so much attention. The book consists of four parts:—I. The Lord's Prayer. II. The Belief (Creed). III. The Commandments. IV. The Scriptures. Each part is divided into days, for each day a petition of the Prayer, a clause of the Creed, a Commandment, or a book or connected group of books of the Bible is taken, and a few words of exhortation, explanation, or reflection given on the sentiment suggested.

Digitized by Google

Maurice (F. D.)—*continued.*

THE CLAIMS OF THE BIBLE AND OF SCIENCE. A Correspondence on some Questions respecting the Pentateuch. Crown 8vo. 4*s.* 6*d.*

*This volume consists of a series of Fifteen Letters, the first and last addressed by a 'Layman' to Mr. Maurice, the intervening thirteen written by Mr. Maurice himself. In the Layman's first letter to Mr. Maurice, immediately called forth by the appearance of Bishop Colenso's work on the Pentateuch, the writer sets forth some of the difficulties likely to be suggested to an ordinary thinker and believer in Christianity, by recent criticisms on the Bible of the class to which the works of Colenso belong. Three questions especially he propounds, to which, he thinks, a layman may naturally at the present time ask for an answer:—*1. *Do not our faith in Christ, and our belief in the four Gospels as a real history, rest on grounds independent of the results of any critical inquiry into the authorship of the Pentateuch?* 2. *May we not continue to read the Pentateuch as the Word of God, speaking of man and to man, without putting a forced construction on the plain meaning of the words, and without imposing fetters on the freedom of scientific or critical investigation in any matters which God has given us the power to inquire into?* 3. *Is faith in Christ contingent on the proof or disproof of the existence of certain natural phenomena, which seem not to accord with the language of the Bible? Mr. Maurice, in his Thirteen Letters, takes up these and the other points suggested by the Layman, and endeavours to clear them up and to throw light on the all-important Biblical controversy generally.*

DIALOGUES ON FAMILY WORSHIP. Crown 8vo. 6*s.*

"The parties in these Dialogues," says the Preface, "are a Clergyman who accepts the doctrines of the Church, and a Layman whose faith in them is nearly gone. The object of the Dialogues is not confutation, but the discovery of a ground on which two Englishmen and two fathers may stand, and on which their country and their children may stand when their places know them no more." Some of the most important doctrines of the Church are discussed, the whole series of dialogues tending to shew

Digitized by Google

Maurice (F. D.)—*continued.*

that men of all shades of belief may look up to and worship God as their common and loving Father. The key-words of the Dialogues are as follow:—I. A Layman's Perplexities. II. A Mother's Faith. III. Male Calvinism. IV. The Regenerate and the Unregenerate. V. The Natural and the Supernatural. VI. The Revelation and the Family of Abraham. VII. The Father and the Son. VIII. Repentance and Conversion. IX. Fathers in God. X. Heathen and Christian Devotion. XI. The Method of Prayer. XII. The Soul and the Spirit.

THE COMMANDMENTS CONSIDERED AS INSTRUMENTS OF NATIONAL REFORMATION. Crown 8vo. 4*s.* 6*d.*

This is a book of practical morality and divinity. It was to some extent occasioned by Dr. Norman Macleod's Speech on the Sabbath, and his views of the Commandments. The author endeavours to shew that the Commandments are now, and ever have been, the great protesters against Presbyteral and Prelatical assumptions, and that if we do not receive them as Commandments of the Lord God spoken to Israel, and spoken to every people under heaven now, we lose the greatest witnesses we possess for national morality and civil freedom.

MORAL AND METAPHYSICAL PHILOSOPHY. Vol. I. Ancient Philosophy from the First to the Thirteenth Centuries. Vol. II. Fourteenth Century and the French Revolution, with a Glimpse into the Nineteenth Century. Two Vols. 8vo. 25*s.*

This is an edition in two volumes of Professor Maurice's History of Philosophy from the earliest period to the present time. It was formerly issued in a number of separate volumes, and it is believed that all admirers of the author and all students of philosophy will welcome this compact edition. In a long introduction to this edition, in the form of a dialogue, Professor Maurice justifies his own views, and touches upon some of the most important topics of the time.

Digitized by Google

Maurice (F. D.)—*continued.*

SOCIAL MORALITY. Twenty-one Lectures delivered in the University of Cambridge. Cheaper Edition. [*In the Press.*

In this series of Lectures, Professor Maurice considers, historically and critically, Social Morality in its three main aspects:—I. "The Relations which spring from the Family—Domestic Morality." II. "Relations which subsist among the various constituents of a Nation—National Morality." III. "As it concerns Universal Humanity—Universal Morality." Appended to each series is a chapter on "Worship:" first, "Family Worship;" second, "National Worship;" third, "Universal Worship." "Whilst reading it we are charmed by the freedom from exclusiveness and prejudice, the large charity, the loftiness of thought, the eagerness to recognise and appreciate whatever there is of real worth extant in the world, which animates it from one end to the other. We gain new thoughts and new ways of viewing things, even more, perhaps, from being brought for a time under the influence of so noble and spiritual a mind."—Athenæum.

THE CONSCIENCE: Lectures on Casuistry, delivered in the University of Cambridge. Second and Cheaper Edition. Crown 8vo. 5*s.*

In this series of nine Lectures, Professor Maurice, endeavours to settle what is meant by the word "Conscience," and discusses the most important questions immediately connected with the subject. Taking "Casuistry" in its old sense as being the "study of cases of Conscience," he endeavours to show in what way it may be brought to bear at the present day upon the acts and thoughts of our ordinary existence. He shows that Conscience asks for laws, not rules; for freedom, not chains; for education, not suppression. He has abstained from the use of philosophical terms, and has touched on philosophical systems only when he fancied "they were interfering with the rights and duties of wayfarers." The Saturday Review *says: "We rise from the perusal of these lectures with a detestation of all that is selfish and mean, and with a living impression that there is such a thing as goodness after all."*

Digitized by Google

Maurice (F. D.)—*continued.*

LECTURES ON THE ECCLESIASTICAL HISTORY OF THE FIRST AND SECOND CENTURIES. 8vo. 10*s.* 6*d.*

The work contains a series of graphic sketches and vivid portraits, bringing forcibly before the reader the life of the early Church in all its main aspects. In the first chapter on "The Jewish Calling," besides expounding his idea of the true nature of a "Church," the author gives a brief sketch of the position and economy of the Jews; while in the second he points out their relation to "the other Nations." Chapter Third contains a succint account of the various Jewish Sects, while in Chapter Fourth are briefly set forth Mr. Maurice's ideas of the character of Christ and the nature of His mission, and a sketch of events is given up to the Day of Pentecost. The remaining Chapters, extending from the Apostles' personal Ministry to the end of the Second Century, contain sketches of the character and work of all the prominent men in any way connected with the Early Church, accounts of the origin and nature of the various doctrines orthordox and heretical which had their birth during the period, as well as of the planting and early history of the Chief Churches in Asia, Africa and Europe. Besides the Apostles, the work contains characteristic sketches of the lives, position, and influence of Justin Martyr, St. Ignatius, Melito, Polycarp, Marcion, Dionysius of Corinth, Clement of Alexandria, Clement of Rome, Irenaeus, Tertullian, and many others. The three concluding chapters treat of the relations of the Church to the Emperors, the Philosophers, and the Sects.

LEARNING AND WORKING. Six Lectures delivered in Willis's Rooms, London, in June and July, 1854.—THE RELIGION OF ROME, and its Influence on Modern Civilisation. Four Lectures delivered in the Philosophical Institution of Edinburgh, in December, 1854. Crown 8vo. 5*s.*

In the Dedication and Preface to this volume, Professor Maurice shows that these two sets of Lectures have many points of connection. In the first series of Lectures the author endeavours to explain to such an audience as was likely to meet in Willis's Rooms,

Digitized by Google

Maurice (F. D.)—*continued.*

the scope and aims of the course of education established at the then recently founded Working Men's College, and at the same time expounds his notions of education in general, the pivot of his system being the truth that Learning and Working are not incompatible. The title to the second series is a sufficient index to their nature.

Moorhouse.—Works by JAMES MOORHOUSE, M.A., Vicar of Paddington :—

SOME MODERN DIFFICULTIES RESPECTING the FACTS OF NATURE AND REVELATION. Fcap. 8vo. 2*s.* 6*d.*

The first of these Four Discourses is a systematic reply to the Essay of the Rev. Baden Powell on Christian Evidences in "Essays and Reviews." The fourth Sermon, on "The Resurrection," is in some measure complementary to this, and the two together are intended to furnish a tolerably complete view of modern objections to Revelation. In the second and third Sermons, on the "Temptation" and "Passion," the author has endeavoured "to exhibit the power and wonder of those great facts within the spiritual sphere, which modern theorists have especially sought to discredit." The British Quarterly *says of them,—"The tone of the discussion is able, and throughout conservative of Scriptural truth."*

JACOB. Three Sermons preached before the University of Cambridge in Lent 1870. Extra fcap. 8vo. 3*s.* 6*d.*

In these Three Sermons the author endeavours to indicate the course of that Divine training by which the patriarch Jacob was converted from a deceitful and unscrupulous into a pious and self-denying man. In the first Sermon is considered "The Human Subject," or the nature to be trained; in the second "The Divine Power," the power by which that training was effected; and in the third "The Great Change," or the course and form of the training.

Digitized by Google

Moorhouse (J.)—*continued.*

THE HULSEAN LECTURES FOR 1865. Cr. 8vo. 5*s.*

The following are the subjects of the Four Hulsean Lectures in this volume:—I. "Bearing of Present Controversies on the Doctrine of the Incarnation." II. "How far the Hypothesis of a real Limitation in our Saviour's Human Knowledge is consistent with the Doctrine of His Divinity." III. "The Scriptural Evidence of our Saviour's Sinlessness." IV. "What Kind and Degree of Human Ignorance were left possible to our Lord Jesus Christ by the fact of His Human Sinlessness." The three Sermons which follow elucidate many difficulties which in the Lectures could not be investigated with that degree of care and fulness which was desirable. "Few more valuable works have come into our hands for many years . . . a most fruitful and welcome volume."—Church Review.

O'Brien.—AN ATTEMPT TO EXPLAIN and ESTABLISH THE DOCTRINE OF JUSTIFICATION by FAITH ONLY. By JAMES THOMAS O'BRIEN, D.D., Bishop of Ossory. Third Edition. 8vo. 12*s.*

This work consists of Ten Sermons. The first four treat of the nature and mutual relations of Faith and Justification; the fifth and sixth examine the corruptions of the doctrine of Justification by Faith only, and the objections which have been urged against it. The four concluding sermons deal with the moral effects of Faith. Various Notes are added explanatory of the Author's reasoning.

Palgrave.—HYMNS. By FRANCIS TURNER PALGRAVE. Third Edition, enlarged. 18mo. 1*s.* 6*d.*

This is a collection of twenty original Hymns, which the Literary Churchman *speaks of as "so choice, so perfect, and so refined,—so tender in feeling, and so scholarly in expression."*

Palmer.—THE BOOK OF PRAISE: From the Best English Hymn Writers. Selected and arranged by Sir ROUNDELL PALMER. With Vignette by WOOLNER. 18mo. 4*s.* 6*d.*

The present is an attempt to present, under a convenient arrangement, a collection of such examples of a copious and interesting branch of

Digitized by Google

popular literature, as, after several years' study of the subject, have seemed to the Editor most worthy of being separated from the mass to which they belong. It has been the Editor's desire and aim to adhere strictly, in all cases in which it could be ascertained, to the genuine uncorrupted text of the authors themselves. The names of the authors and date of composition of the hymns, when known, are affixed, while notes are added to the volume, giving further details. The Hymns are arranged according to subjects. "There is not room for two opinions as to the value of the 'Book of Praise.'" —Guardian. *"Approaches as nearly as one can conceive to perfection."*—Nonconformist.

BOOK OF PRAISE HYMNAL. *See* end of this Catalogue.

Paul of Tarsus. An Inquiry into the Times and the Gospel of the Apostles of the Gentiles. By a GRADUATE. 8vo. 10*s.* 6*d.*

The Author of this work has attempted, out of the materials which were at his disposal, to construct for himself a sketch of the time in which St. Paul lived, of the religious systems with which he was brought in contact, of the doctrine which he taught, and of the work which he ultimately achieved. The Author's researches have been pursued with independence, candour, and ability, and it is confidently expected that the work will afford considerable assistance towards the solution of the important question,—By what means, and under what pressure, have the dogmas of later Christianity been developed from the Pauline original? "Turn where we will throughout the volume, we find the best fruit of patient inquiry, sound scholarship, logical argument, and fairness of conclusion. No thoughtful reader will rise from its perusal without a real and lasting profit to himself, and a sense of permanent addition to the cause of truth."—Standard.

Prescott.—THE THREEFOLD CORD. Sermons preached before the University of Cambridge. By J. E. PRESCOTT, B.D. Fcap. 8vo. 3*s.* 6*d.*

The title of this volume is derived from the subjects of the first three of these Sermons—Love, Hope, Faith. Their full titles are:—

Digitized by Google

I. "Christ the Bringer of Peace—Love." II. "Christ the Renovator—Hope." III. "Christ the Light—Faith." The fourth, an Assize Sermon, is on "The Divinity of Justice." The Sermons are an attempt to shew that Christian theology is sufficient for the wants of the present day. The Notes throughout the volume direct the reader to valuable sources of information. The Churchman *says the volume "is evidently the production of a scholar. Eloquent and striking passages abound throughout."*

Procter.—A HISTORY OF THE BOOK OF COMMON PRAYER: With a Rationale of its Offices. By FRANCIS PROCTER, M.A. Tenth Edition, revised and enlarged. Crown 8vo. 10*s.* 6*d.*

The fact that in fifteen years nine editions of this volume have been called for, shews that such a work was wanted, and that to a large extent Mr. Procter's book has supplied the want. "In the course of the last thirty years," the author says, "the whole subject has been investigated by divines of great learning, and it was mainly with a view of epitomizing their extensive publications, and correcting by their help sundry traditional errors or misconceptions, that the present volume was put together." The Second Part is occupied with an account of "The Sources and Rationale of the Offices." The Athenæum *says:—"The origin of every part of the Prayer-book has been diligently investigated,—and there are few questions or facts connected with it which are not either sufficiently explained, or so referred to, that persons interested may work out the truth for themselves."*

Procter and Maclear.—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. Fourth Edition, Re-arranged and Supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By F. PROCTER, M.A. and G. F. MACLEAR, D.D. 18mo. 2*s.* 6*d.*

This book has the same object and follows the same plan as the Manuals already noticed under Mr. Maclear's name. Each book is subdivided into chapters and sections. In Book I. is given a detailed History of the Book of Common Prayer down to the

Digitized by Google

Attempted Revision in the Reign of William III. Book II., consisting of four Parts, treats in order the various parts of the Prayer Book. Valuable Notes, etymological, historical, and critical, are given throughout the book, while the Appendix contains several articles of much interest and importance. Appended is a General Index and an Index of Words explained in the Notes. The Literary Churchman *characterizes it as "by far the completest and most satisfactory book of its kind we know. We wish it were in the hands of every schoolboy and every schoolmaster in the kingdom."*

Psalms of David CHRONOLOGICALLY ARRANGED.

An Amended Version, with Historical Introductions and Explanatory Notes. By FOUR FRIENDS. Second and Cheaper Edition, much enlarged. Crown 8vo. 8*s.* 6*d.*

One of the chief designs of the Editors, in preparing this volume, was to restore the Psalter as far as possible to the order in which the Psalms were written. They give the division of each Psalm into strophes, and of each strophe into the lines which composed it, and amend the errors of translation. In accomplishing this work they have mainly followed the guidance of Professor Henry Ewald. A Supplement contains the chief specimens of Hebrew Lyric poetry not included in the Book of Psalms. The Spectator *calls it "One of the most instructive and valuable books that have been published for many years."*

Golden Treasury Psalter.—THE STUDENT'S EDITION.

Being an Edition with briefer Notes of the above. 18mo. 3*s.* 6*d.*

This volume will be found to meet the requirements of those who wish for a smaller edition of the larger work, at a lower price for family use, and for the use of younger pupils in Public Schools. The short notes which are appended to the volume will, it is hoped, suffice to make the meaning intelligible throughout. The aim of this edition is simply to put the reader as far as possible in possession of the plain meaning of the writer. "It is a gem," the Nonconformist *says.*

Digitized by Google

Ramsay.—THE CATECHISER'S MANUAL; or, the Church Catechism Illustrated and Explained, for the Use of Clergymen, Schoolmasters, and Teachers. By ARTHUR RAMSAY, M.A. Second Edition. 18mo. 1*s.* 6*d.*

This Manual, which is in the form of question and answer, is intended to afford full assistance both to learners and teachers, to candidates for Confirmation as well as to clergymen, in the understanding of the Church Catechism, and of all the matters referred to therein. It is divided into seven chapters:—I. "The Church Catechism," in which the meaning and object of the Catechism is explained, as well as the significance and object of Confirmation. II. The various parts of the Catechism are analysed and explained. III. The Creeds—the Apostles', the Nicene, and the Athanasian. IV. The Apostles' Creed. V. The Commandments. VI. The Lord's Prayer. VII. The Sacraments. The English Journal of Education *says,—"This is by far the best Manual on the Catechism we have met with, adapted not only for the use of the national schoolmaster, but also for the clergyman and the tutor.*

Rays of Sunlight for Dark Days. A Book of Selections for the Suffering. With a Preface by C. J. VAUGHAN, D.D. 18mo. Fifth Edition. 3*s.* 6*d.* Also in morocco, old style.

Dr. Vaughan says in the Preface, after speaking of the general run of Books of Comfort for Mourners, "It is because I think that the little volume now offered to the Christian sufferer is one of greater wisdom and of deeper experience, that I have readily consented to the request that I would introduce it by a few words of Preface." The book consists of a series of very brief extracts from a great variety of authors, in prose and poetry, suited to the many moods of a mourning or suffering mind. "Mostly gems of the first water."—Clerical Journal.

Reynolds.—NOTES OF THE CHRISTIAN LIFE. A Selection of Sermons by HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College, and Fellow of University College, London. Crown 8vo. 7*s.* 6*d.*

This work may be taken as representative of the mode of thought and

Digitized by Google

feeling which is most popular amongst the freer and more cultivated Nonconformists. "*The reader throughout,*" *says the* Patriot, "*feels himself in the grasp of an earnest and careful thinker.*" "*It is long,*" *says the* Nonconformist, "*since we have met with any published sermons better calculated than these to stimulate devout thought, and to bring home to the soul the reality of a spiritual life.*"

Roberts.—DISCUSSIONS ON THE GOSPELS. By the Rev. ALEXANDER ROBERTS, D.D. Second Edition, revised and enlarged. 8vo. 16*s.*

This volume is divided into two parts. Part I. "*On the Language employed by our Lord and His Disciples,*" *in which the author endeavours to prove that Greek was the language usually employed by Christ Himself, in opposition to the common belief that Our Lord spoke Aramæan. Part II. is occupied with a discussion* "*On the Original Language of St. Matthew's Gospel,*" *and on* "*The Origin and Authenticity of the Gospels.*" *The author propounds some novel views on the points discussed, the result of long and deep study and research. The volume abounds in valuable Notes, and in the Second Part is a chapter bearing chiefly on the proper authenticity of the Gospels as recently challenged by M. Renan.* "*The author brings the valuable qualifications of learning, temper, and an independent judgment. . . . It is but bare justice to affirm that his arguments render it* [*his proposition*] *extremely probable.*"—Daily News. "*This volume is of intense interest to every Biblical student. It enters a field of inquiry hitherto untrodden.*"—British Standard.

Robertson.—PASTORAL COUNSELS. Being Chapters on Practical and Devotional Subjects. By the late JOHN ROBERTSON, D.D. Third Edition, with a Preface by the Author of "The Recreations of a Country Parson." Extra fcap. 8vo. 6*s.*

These Sermons are the free utterances of a strong and independent thinker. He does not depart from the essential doctrines of his Church, but he expounds them in a spirit of the widest charity, and always having most prominently in view the requirements of practical life. "*The sermons are admirable specimens of a practical, earnest, and instructive style of pulpit teaching.*"—Nonconformist.

Digitized by Google

Rowsell.—MAN'S LABOUR AND GOD'S HARVEST. Sermons preached before the University of Cambridge in Lent, 1861. Fcap. 8vo. 3*s.*

This volume contains Five Sermons, the general drift of which is indicated by the title. "We strongly recommend this little volume to young men, and especially to those who are contemplating working for Christ in Holy Orders."—Literary Churchman. *"Mr. Rowsell's Sermons must, we feel sure, have touched the heart of many a Cambridge Undergraduate, and are deserving of a wide general circulation."*—The Ecclesiastic.

Sanday.—THE AUTHORSHIP AND HISTORICAL CHARACTER OF THE FOURTH GOSPEL, considered in reference to the Contents of the Gospel itself. A Critical Essay. By WILLIAM SANDAY, M.A., Fellow of Trinity College, Oxford. Crown 8vo. 8*s.* 6*d.*

The object of this Essay is critical and nothing more. The Author attempts to apply faithfully and persistently to the contents of the much disputed fourth Gospel that scientific method which has been so successful in other directions. "The facts of religion," the Author believes, "(i. e. *the documents, the history of religious bodies, &c.*) *are as much facts as the lie of a coal-bed or the formation of a coral-reef.*" *It is believed that the work will prove of value to theologians, as well as to all who take an interest in the subject of which it treats.*

Sergeant.—SERMONS. By the Rev. E. W. SERGEANT, M.A., Balliol College, Oxford; Assistant Master at Westminster College. Fcap. 8vo. 2*s.* 6*d.*

This volume contains Nine Sermons on a variety of topics, preached by the author at various times and to various classes of hearers. The First Sermon is on Free Inquiry.

Smith.—PROPHECY A PREPARATION FOR CHRIST. Eight Lectures preached before the University of Oxford, being the Bampton Lectures for 1869. By R. PAYNE SMITH, D.D., Dean of Canterbury. Second and Cheaper Edition. Crown 8vo. 6*s.*

The author's object in these Lectures is to shew that there exists in the

Digitized by Google

Old Testament an element, which no criticism on naturalistic principles can either account for or explain away: that element is Prophecy. The author endeavours to prove that its force does not consist merely in its predictions. The Bible describes man's first estate of innocency, his fall, and the promise given by God of his restoration. Virtually the promise meant that God would give man a true religion; and the author asserts that Christianity is the sole religion on earth that fulfils the conditions necessary to constitute a true religion. God has pledged His own attributes in its behalf; this pledge He has given in miracle and prophecy. The author endeavours to shew the reality of that portion of the proof founded on prophecy. "These Lectures overflow with solid learning."—Record.

Smith.—CHRISTIAN FAITH. Sermons preached before the University of Cambridge. By W. SAUMAREZ SMITH, M.A., Principal of St. Aidan's College, Birkenhead. Fcap. 8vo. 3*s.* 6*d.*

The first two sermons in this volume have special reference to the Person of Christ; the next two are concerned with the inner life of Christians; and the last speaks of the outward development of Christian faith. "Appropriate and earnest sermons, suited to the practical exhortation of an educated congregation."—Guardian.

Stanley.—Works by the Very Rev. A. P. STANLEY, D.D., Dean of Westminster.

THE ATHANASIAN CREED, with a Preface on the General Recommendations of the RITUAL COMMISSION. Cr. 8vo. 2*s.*

The object of the work is not so much to urge the omission or change of the Athanasian Creed, as to shew that such a relaxation ought to give offence to no reasonable or religious mind. With this view, the Dean of Westminster discusses in succession—(1) *the Authorship of the Creed,* (2) *its Internal Characteristics,* (3) *the Peculiarities of its Use in the Church of England,* (4) *its Advantages and Disadvantages,* (5) *its various Interpretations, and* (6) *the Judgment passed upon it by the Ritual Commission. In conclusion, Dr. Stanley maintains that the use of the Athanasian*

Digitized by Google

Stanley (Dean)—*continued.*

Creed should no longer be made compulsory. "Dr. Stanley puts with admirable force the objections which may be made to the Creed; equally admirable, we think, in his statement of its advantages."—Spectator.

THE NATIONAL THANKSGIVING. Sermons preached in Westminster Abbey. Second Edition. Crown 8vo. 2*s.* 6*d.*

These Sermons are (1) "*Death and Life,*" *preached December* 10, 1871; (2) "*The Trumpet of Patmos,*" *December* 17, 1871; (3) "*The Day of Thanksgiving,*" *March* 3, 1872. *It is hoped that these Sermons may recall, in some degree, the serious reflections connected with the Prince of Wales's illness, which, if the nation is true to itself, ought not to perish with the moment. The proceeds of the publication will be devoted to the Fund for the Restoration of St. Paul's Cathedral. "In point of fervour and polish by far the best specimens in print of Dean Stanley's eloquent style."*—Standard.

Sunday Library. See end of this Catalogue.

Swainson.—Works by C. A. SWAINSON, D.D., Canon of Chichester:—

THE CREEDS OF THE CHURCH IN THEIR RELATIONS TO HOLY SCRIPTURE and the CONSCIENCE OF THE CHRISTIAN. 8vo. cloth. 9*s.*

The Lectures which compose this volume discuss, amongst others, the following subjects: "Faith in God," "Exercise of our Reason," "Origin and Authority of Creeds," and "Private Judgment, its use and exercise." "Treating of abstruse points of Scripture, he applies them so forcibly to Christian duty and practice as to prove eminently serviceable to the Church."—John Bull.

THE AUTHORITY OF THE NEW TESTAMENT, and other LECTURES, delivered before the University of Cambridge. 8vo. cloth. 12*s.*

The first series of Lectures in this work is on "The Words spoken by the Apostles of Jesus," "The Inspiration of God's Servants,"

Digitized by Google

"The Human Character of the Inspired Writers," and "The Divine Character of the Word written." The second embraces Lectures on "Sin as Imperfection," "Sin as Self-will," "Whatsoever is not of Faith is Sin," "Christ the Saviour," and "The Blood of the New Covenant." The third is on "Christians One Body in Christ," "The One Body the Spouse of Christ," "Christ's Prayer for Unity," "Our Reconciliation should be manifested in common Worship," and "Ambassadors for Christ." "All the grave and awful questions associated with human sinfulness and the Divine plan of redemption are discussed with minute and painstaking care, and in the Appendix all the passages of Scripture referring to them are marshalled and critically reviewed."—Wesleyan Times.

Taylor.—THE RESTORATION OF BELIEF. New and Revised Edition. By ISAAC TAYLOR, Esq. Crown 8vo. 8*s.* 6*d.*

The earlier chapters are occupied with an examination of the primitive history of the Christian Religion, and its relation to the Roman government; and here, as well as in the remainder of the work, the author shews the bearing of that history on some of the difficult and interesting questions which have recently been claiming the attention of all earnest men. The book will be found to contain a clear and full statement of the case as it at present stands in behalf of Christianity. The last chapter of this New Edition treats of "The Present Position of the Argument concerning Christianity," with special reference to M. Renan's Vie de Jésus. *The* Journal of Sacred Literature *says,—"The current of thought which runs through this book is calm and clear, its tone is earnest, its manner courteous. The author has carefully studied the successive problems which he so ably handles."*

Temple.—SERMONS PREACHED IN THE CHAPEL of RUGBY SCHOOL. By F. TEMPLE, D.D., Bishop of Exeter. New and Cheaper Edition. Extra fcap. 8vo. 4*s.* 6*d.*

This volume contains Thirty-five Sermons on topics more or less intimately connected with every-day life. The following are a few of the subjects discoursed upon:—"Love and Duty;" "Coming to Christ;" "Great Men;" "Faith;" "Doubts;" "Scruples;"

Digitized by Google

Temple (F., D.D.)—*continued.*

"Original Sin;" "Friendship;" "Helping Others;" "The Discipline of Temptation;" "Strength a Duty;" "Worldliness;" "Ill Temper;" "The Burial of the Past." The Critic *speaks of them thus:—"We trust that the tender affectionate spirit of practical Christianity which runs through every page of the volume will have its due effect. . . . desiring to rouse the youthful hearers to a sense of duty, and to arm them against the perils and dangers of the world against which they are so soon to battle."*

A SECOND SERIES OF SERMONS PREACHED IN THE CHAPEL OF RUGBY SCHOOL. Extra fcap. 8vo. 6*s.*

This Second Series of Forty-two brief, pointed, practical Sermons, on topics intimately connected with the every-day life of young and old, will be acceptable to all who are acquainted with the First Series. The following are a few of the subjects treated of:—"Disobedience," "Almsgiving," "The Unknown Guidance of God," "Apathy one of our Trials," "High Aims in Leaders," "Doing our Best," "The Use of Knowledge," "Use of Observances," "Martha and Mary," "John the Baptist," "Severity before Mercy," "Even Mistakes Punished," "Morality and Religion," "Children," "Action the Test of Spiritual Life," "Self-Respect," "Too Late," "The Tercentenary."

A THIRD SERIES OF SERMONS PREACHED IN RUGBY SCHOOL CHAPEL IN 1867—1869. Extra fcap. 8vo. 6*s.*

This third series of Bishop Temple's Rugby Sermons, contains thirty-six brief discourses, characterized by "a penetrating and direct practicalness, informed by a rare intuitive sympathy with boy-nature; its keen perception of reality and earnestness, its equally keen sympathy with what is noblest in sentiment and feelings." The volume includes the "Good-bye" sermon preached on his leaving Rugby to enter on the office he now holds.

Digitized by Google

Thring.—Works by Rev. EDWARD THRING, M.A.

SERMONS DELIVERED AT UPPINGHAM SCHOOL. Crown 8vo. 5*s.*

In this volume are contained Forty-seven brief Sermons, all on subjects more or less intimately connected with Public-school life. "These Sermons," the author says, "are sent into the world as parts of a system, and as exponents, in some degree, of the experience of working men, that it is possible to have a free and manly school-life, complete in all its parts, neither lost in a crowd, nor shut up in a prison, nor reared in a hot-bed."—"We desire very highly to commend these capital Sermons which treat of a boy's life and trials in a thoroughly practical way and with great simplicity and impressiveness. They deserve to be classed with the best of their kind."—Literary Churchman.

THOUGHTS ON LIFE-SCIENCE. New Edition, enlarged and revised. Crown 8vo. 7*s.* 6*d.*

In this volume are discussed in a familiar manner some of the most interesting problems between Science and Religion, Reason and Feeling. "Learning and Science," says the Author, "are claiming the right of building up and pulling down everything, especially the latter. It has seemed to me no useless task to look steadily at what has happened, to take stock as it were of man's gains, and to endeavour amidst new circumstances to arrive at some rational estimate of the bearings of things, so that the limits of what is possible at all events may be clearly marked out for ordinary readers. .... This book is an endeavour to bring out some of the main facts of the world."

Tracts for Priests and People. By VARIOUS WRITERS.

THE FIRST SERIES. Crown 8vo. 8*s.*

THE SECOND SERIES. Crown 8vo. 8*s.*

The whole Series of Fifteen Tracts may be had separately, price One Shilling each.

A series of papers written after the excitement aroused by the publication of "Essays and Reviews" had somewhat abated, and designed,

Digitized by Google

by the exposition of positive truth, to meet the religious difficulties of honest inquirers. Amongst the writers are Mr. Thomas Hughes, Professor Maurice, the Rev. J. Llewellyn Davies, and Mr. J. M. Ludlow.

Trench.—Works by R. CHENEVIX TRENCH, D.D., Archbishop of Dublin. (For other Works by the same author, *see* BIOGRAPHICAL, BELLES LETTRES, and LINGUISTIC CATALOGUES).

Archbishop Trench is well known as a writer who has the happy faculty of being able to take with discrimination the results of the highest criticism and scholarship, and present them in such a shape as will be not only valuable to scholars, but interesting, intelligible, and of the greatest use even to the ordinary reader. It is generally acknowledged that few men have been more successful in bringing out the less obvious meanings of the New Testament, or done more for the popular yet scholarly exposition of the Bible generally.

NOTES ON THE PARABLES OF OUR LORD. Eleventh Edition. 8vo. 12*s*.

This work has taken its place as a standard exposition and interpretation of Christ's Parables. The book is prefaced by an Introductory Essay in four chapters:—I. On the definition of the Parable. II. On Teaching by Parables. III. On the Interpretation of the Parables. IV. On other Parables besides those in the Scriptures. The author then proceeds to take up the Parables one by one, and by the aid of philology, history, antiquities, and the researches of travellers, shew forth the significance, beauty, and applicability of each, concluding with what he deems its true moral interpretation. In the numerous Notes are many valuable references, illustrative quotations, critical and philological annotations, etc., and appended to the volume is a classified list of fifty-six works on the Parables.

NOTES ON THE MIRACLES OF OUR LORD. Ninth Edition. 8vo. 12*s*.

In the 'Preliminary Essay' to this work, all the momentous and interesting questions that have been raised in connection with

Digitized by Google

Trench—*continued.*

Miracles, are discussed with considerable fulness, and the author's usual candour and learning. The Essay consists of six chapters:—I. On the Names of Miracles, i. e. *the Greek words by which they are designated in the New Testament. II. The Miracles and Nature—What is the difference between a Miracle and any event in the ordinary course of Nature? III. The Authority of Miracles—Is the Miracle to command absolute obedience? IV. The Evangelical, compared with the other cycles of Miracles. V. The Assaults on the Miracles—*1. *The Jewish.* 2. *The Heathen (Celsus etc.).* 3. *The Pantheistic (Spinosa etc.).* 4. *The Sceptical (Hume).* 5. *The Miracles only relatively miraculous (Schleiermacher).* 6. *The Rationalistic (Paulus).* 7. *The Historico-Critical (Woolston, Strauss). VI. The Apologetic Worth of the Miracles. The author then treats the separate Miracles as he does the Parables.*

SYNONYMS OF THE NEW TESTAMENT. New Edition, enlarged. 8vo. cloth. 12*s.*

The study of synonyms in any language is valuable as a discipline for training the mind to close and accurate habits of thought; more especially is this the case in Greek—"a language spoken by a people of the finest and subtlest intellect; who saw distinctions where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term. . . . Where is it so desirable that we should miss nothing, that we should lose no finer intention of the writer, as in those words which are the vehicles of the very mind of God Himself?" This work is recognised as a valuable companion to every student of the New Testament in the original. This, the Seventh Edition, has been carefully revised, and a considerable number of new synonyms added. Appended is an Index to the Synonyms, and an Index to many other words alluded to or explained throughout the work. "He is," the Athenæum *says, "a guide in this department of knowledge to whom his readers may intrust themselves with confidence. His sober judgment and sound sense are barriers against the misleading influence of arbitrary hypotheses."*

Digitized by Google

Trench—*continued.*

ON THE AUTHORIZED VERSION OF THE NEW TESTAMENT. Second Edition. 8vo. 7*s.*

Archbishop Trench's familiarity with the New Testament makes him peculiarly fitted to estimate the value of the present translation, and to give directions as to how a new one should be proceeded with. After some Introductory Remarks, in which the propriety of a revision is briefly discussed, the whole question of the merits of the present version is gone into in detail, in eleven chapters. Appended is a chronological list of works bearing on the subject, an Index of the principal Texts considered, an Index of Greek Words, and an Index of other Words referred to throughout the book.

STUDIES IN THE GOSPELS. Second Edition. 8vo. 10*s.* 6*d.*

This book is published under the conviction that the assertion often made is untrue,—viz. that the Gospels are in the main plain and easy, and that all the chief difficulties of the New Testament are to be found in the Epistles. These "Studies," sixteen in number, are the fruit of a much larger scheme, and each Study deals with some important episode mentioned in the Gospels, in a critical, philosophical, and practical manner. Many learned references and quotations are added to the Notes. Among the subjects treated are:—The Temptation; Christ and the Samaritan Woman; The Three Aspirants; The Transfiguration; Zacchæus; The True Vine; The Penitent Malefactor; Christ and the Two Disciples on the way to Emmaus.

COMMENTARY ON THE EPISTLES to the SEVEN CHURCHES IN ASIA. Third Edition, revised. 8vo. 8*s.* 6*d.*

Bengel was wont above all things to recommend the study of these Epistles to youthful ministers of Christ's Word and Sacraments; and, as the author says in his Preface, the number of aspects in which they present themselves to us as full of interest, is extraordinary. They are full of interest to the student of ecclesiastical history; possess a strong attraction for those who occupy them-

Digitized by Google

Trench—*continued.*

selves with questions of pure exegesis, from the fact of their containing so many unsolved problems of interpretation; their purely theological interest is great; their practical interest in their bearing on the whole pastoral and ministerial work is extreme; and finally, there is about these Epistles a striking originality, an entire unlikeness, in some points at least, to anything else in Scripture. The present work consists of an Introduction, being a commentary on Rev. i. 4—20, a detailed examination of each of the Seven Epistles, in all its bearings, and an Excursus on the Historico-Prophetical Interpretation of the Epistles.

THE SERMON ON THE MOUNT. An Exposition drawn from the writings of St. Augustine, with an Essay on his merits as an Interpreter of Holy Scripture. Third Edition, enlarged. 8vo. 10*s.* 6*d.*

The first half of the present work consists of a dissertation in eight chapters on "Augustine as an Interpreter of Scripture," the titles of the several chapters being as follow:—I. Augustine's General Views of Scripture and its Interpretation. II. The External Helps for the Interpretation of Scripture possessed by Augustine. III. Augustine's Principles and Canons of Interpretation. IV. Augustine's Allegorical Interpretation of Scripture. V. Illustrations of Augustine's Skill as an Interpreter of Scripture. VI. Augustine on John the Baptist and on St. Stephen. VII. Augustine on the Epistle to the Romans. VIII. Miscellaneous Examples of Augustine's Interpretation of Scripture. The latter half of the work consists of Augustine's Exposition of the Sermon on the Mount, not however a mere series of quotations from Augustine, but a connected account of his sentiments on the various passages of that Sermon, interspersed with criticisms by Archbishop Trench.

SERMONS PREACHED in WESTMINSTER ABBEY. Second Edition. 8vo. 10*s.* 6*d.*

These Sermons embrace a wide variety of topics, and are thoroughly practical, earnest, and evangelical, and simple in style. The following are a few of the subjects:—"Tercentenary Celebration

Digitized by Google

Trench—*continued.*

of Queen Elizabeth's Accession;" "*Conviction and Conversion;*" "*The Incredulity of Thomas;*" "*The Angels' Hymn;*" "*Counting the Cost;*" "*The Holy Trinity in Relation to our Prayers;*" "*On the Death of General Havelock;*" "*Christ Weeping over Jerusalem;*" "*Walking with Christ in White.*"

SHIPWRECKS OF FAITH. Three Sermons preached before the University of Cambridge in May, 1867. Fcap. 8vo. 2*s.* 6*d.*

These Sermons are especially addressed to young men. The subjects are "Balaam," "Saul," and "Judas Iscariot," three of the mournfullest lives recorded in Scripture, "for the greatness of their vocation, and their disastrous falling short of the same, for the utter defeat of their lives, for the shipwreck of everything which they made." These lives are set forth as beacon-lights, "to warn us off from perilous reefs and quicksands, which have been the destruction of many, and which might only too easily be ours." The John Bull *says, "they are, like all he writes, affectionate and earnest discourses."*

Tudor.—The DECALOGUE VIEWED as the CHRISTIAN'S LAW. With Special Reference to the Questions and Wants of the Times. By the Rev. RICH. TUDOR, B.A. Crown 8vo. 10*s.* 6*d.*

The author's aim is to bring out the Christian sense of the Decalogue in its application to existing needs and questions. The work will be found to occupy ground which no other single work has hitherto filled. It is divided into Two Parts, the First Part consisting of three lectures on "Duty," and the Second Part of twelve lectures on the Ten Commandments. The Guardian *says of it, "His volume throughout is an outspoken and sound exposition of Christian morality, based deeply upon true foundations, set forth systematically, and forcibly and plainly expressed—as good a specimen of what pulpit lectures ought to be as is often to be found." The* Westminster Review *says, "There is an earnestness in his purpose and evidently a sincere endeavour to apply the words of Scripture to present needs."*

Digitized by Google

Tulloch.—THE CHRIST OF THE GOSPELS AND THE CHRIST OF MODERN CRITICISM. Lectures on M. RENAN'S "Vie de Jésus." By JOHN TULLOCH, D.D., Principal of the College of St. Mary, in the University of St. Andrew's. Extra fcap. 8vo. 4*s.* 6*d.*

While Dr. Tulloch does not hesitate to grapple boldly with the statements and theories of Renan, he does so in a spirit of perfect fairness and courtesy, eschewing all personalities and sinister insinuations as to motives and sincerity. The work will be found to be a fair and full statement, in Dr. Tulloch's eloquent style, of the case as it stands against Renan's theory. "Amongst direct answers," says the Reader, *"to M. Renan, this volume will not be easily surpassed. . . The style is animated, pointed, and scholarly; the tone fair and appreciative; the philosophy intelligent and cautious; the Christianity liberal, reverent, and hearty."*

Vaughan.—Works by CHARLES J. VAUGHAN, D.D., Master of the Temple:—

Dr. Vaughan's genuine sympathy with the difficulties, sorrows and struggles of all classes of his fellow-men, his thorough disinterestedness, and his high views of life have been acknowledged by critics of all creeds. No sermons can be more applicable to the ever-recurring ills, bodily, mental, and spiritual, that flesh is heir to. His commentaries and expository lectures are those of a faithful evangelical, but at the same time liberal-minded interpreter of what he believes to be the Word of God.

CHRIST SATISFYING THE INSTINCTS OF HUMANITY. Eight Lectures delivered in the Temple Church. Extra fcp. 8vo. 3*s.* 6*d.*

The object of these Sermons is to exhibit the spiritual wants of human nature, and to prove that all of them receive full satisfaction in Christ. The various instincts which He is shewn to meet are those of Truth, Reverence, Perfection, Liberty, Courage, Sympathy, Sacrifice, and Unity. "We are convinced that there are congregations, in number unmistakeably increasing, to whom such Essays as these, full of thought and learning, are infinitely more beneficial, for they are more acceptable, than the recognised type of sermons." —John Bull.

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

MEMORIALS OF HARROW SUNDAYS. A Selection of Sermons preached in Harrow School Chapel. With a View of the Chapel. Fourth Edition. Crown 8vo. 10*s.* 6*d.*

While these Sermons deal with subjects that in a peculiar way concern the young, and in a manner that cannot fail to attract their attention and influence their conduct, they are in every respect applicable to people of all ages. "Discussing," says the John Bull, *"those forms of evil and impediments to duty which peculiarly beset the young, Dr. Vaughan has, with singular tact, blended deep thought and analytical investigation of principles with interesting earnestness and eloquent simplicity." The* Nonconformist *says "the volume is a precious one for family reading, and for the hand of the thoughtful boy or young man entering life."*

THE BOOK AND THE LIFE, and other Sermons, preached before the University of Cambridge. New Edition. Fcap. 8vo. 4*s.* 6*d.*

These Sermons are all of a thoroughly practical nature, and some of them are especially adapted to those who are in a state of anxious doubt. "They meet," the Freeman *says, "in what appears to us to be the one true method, the scepticism and indifference to religious truth which are almost sure to trouble young men who read and think. In short, we know no book more likely to do the young and inquiring good, or to help them to gain that tone of mind wanting which they may doubt and ask for ever, because always doubting and asking in vain."*

TWELVE DISCOURSES on SUBJECTS CONNECTED WITH THE LITURGY and WORSHIP of the CHURCH OF ENGLAND. Fcap. 8vo. 6*s.*

Four of these discourses were published in 1860, *in a work entitled* Revision of the Liturgy; *four others have appeared in the form of separate sermons, delivered on various occasions, and published at the time by request; and four are new. All will be found to*

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

fall strictly under the present title, reviewing the chief matters suggested by the Church Liturgy. The Appendix contains two articles,—one on "Subscription and Scruples," the other on the "Rubric and the Burial Service." The Press *characterises the volume as "eminently wise and temperate."*

LESSONS OF LIFE AND GODLINESS. A Selection of Sermons preached in the Parish Church of Doncaster. Fourth and Cheaper Edition. Fcap. 8vo. 3*s.* 6*d.*

This volume consists of Nineteen Sermons, mostly on subjects connected with the every-day walk and conversation of Christians. They bear such titles as "The Talebearer," "Features of Charity," "The Danger of Relapse," "The Secret Life and the Outward," "Family Prayer," "Zeal without Consistency," "The Gospel an Incentive to Industry in Business," "Use and Abuse of the World." The Spectator *styles them "earnest and human. They are adapted to every class and order in the social system, and will be read with wakeful interest by all who seek to amend whatever may be amiss in their natural disposition or in their acquired habits."*

WORDS FROM THE GOSPELS. A Second Selection of Sermons preached in the Parish Church of Doncaster. Second Edition. Fcap. 8vo. 4*s.* 6*d.*

In this volume are Twenty-two Sermons on subjects taken from one or other of the four Gospels. The Nonconformist *characterises these Sermons as "of practical earnestness, of a thoughtfulness that penetrates the common conditions and experiences of life, and brings the truths and examples of Scripture to bear on them with singular force, and of a style that owes its real elegance to the simplicity and directness which have fine culture for their roots. . . . A book than which few could give more holy pleasantness and solemn purpose to their Sabbath evenings at home."*

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

LESSONS OF THE CROSS AND PASSION. Six Lectures delivered in Hereford Cathedral during the Week before Easter, 1869. Fcap. 8vo. 2*s.* 6*d.*

This volume contains Six Sermons on subjects mainly connected with the death and passion of Christ. The titles of the Sermons are:—I. "Too Late" (Matt. xxvi. 45). II. "The Divine Sacrifice and the Human Priesthood." III. "Love not the World." IV. "The Moral Glory of Christ." V. "Christ made perfect through Suffering." VI. "Death the Remedy of Christ's Loneliness." "This little volume," the Nonconformist *says, "exhibits all his best characteristics. Elevated, calm, and clear, the Sermons owe much to their force, and yet they seem literally to owe nothing to it. They are studied, but their grace is the grace of perfect simplicity."*

LIFE'S WORK AND GOD'S DISCIPLINE. Three Sermons. Fcap. 8vo. cloth. 2*s.* 6*d.*

The Three Sermons contained in this volume have a oneness of aim indicated by the title, and are on the following subjects:—I. "The Work burned and the Workmen saved." II. "The Individual Hiring." III. "The Remedial Discipline of Disease and Death."

THE WHOLESOME WORDS OF JESUS CHRIST. Four Sermons preached before the University of Cambridge in November 1866. Second Edition. Fcap. 8vo. cloth. 3*s.* 6*d.*

Dr. Vaughan uses the word "Wholesome" here in its literal and original sense, the sense in which St. Paul uses it, as meaning healthy, sound, conducing to right living; *and in these Sermons he points out and illustrates several of the "wholesome" characteristics of the Gospel,—the Words of Christ. The subjects of these Sermons are as follow:—I. "Naturalness and Spirituality of Revelation—Grandeur and Self-Control—Truthfulness and Tenderness." II. "Universality and Individuality of Christ's Gospel." III. "Oblivions and Ambitions of the Life of Grace." IV. "Regrets and Preparations of Human Life." The* John Bull *says this volume is "replete with all the author's well-known vigour of thought and richness of expression."*

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

FOES OF FAITH. Sermons preached before the University of Cambridge in November 1868. Fcap. 8vo. 3*s.* 6*d.*

The "Foes of Faith" preached against in these Four Sermons are:—I. "Unreality." II. "Indolence." III. "Irreverence." IV. "Inconsistency,"—"Foes," says the author, "which must be manfully fought against by all who would be finally admitted into that holy communion and fellowship which is, for time and eternity, the blessed company of all faithful people." *"They are written," the* London Review *says, "with culture and elegance, and exhibit the thoughtful earnestness, piety, and good sense of their author."*

LECTURES ON THE EPISTLE to the PHILIPPIANS. Second Edition. Crown 8vo. 7*s.* 6*d.*

Each Lecture is prefaced by a literal translation from the Greek of the paragraph which forms its subject, contains first a minute explanation of the passage on which it is based, and then a practical application of the verse or clause selected as its text. The Press *speaks of these Lectures thus:—"Replete with good sense and practical religious advice... The language of the Apostle assumes a practical significance, which it seldom wears in the eyes of any ordinary reader, and Dr. Vaughan's listeners would feel themselves placed in the position of men receiving inspired instruction on the ordinary business of life. We can scarcely praise this plan too highly."*

LECTURES ON THE REVELATION OF ST. JOHN. Third and Cheaper Edition. Two Vols. Extra fcap. 8vo. 9*s.*

In this the Third Edition of these Lectures, the literal translations of the passages expounded will be found interwoven in the body of the Lctures themselves. In attempting to expound this most-hard-to-understand Book, Dr. Vaughan, while taking from others what assistance he required, has not adhered to any particular school of interpretation, but has endeavoured to shew forth the significance of this Revelation by the help of his strong common

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

sense, critical acumen, scholarship, and reverent spirit. "Dr. Vaughan's Sermons," the Spectator *says, "are the most practical discourses on the Apocalypse with which we are acquainted." Prefixed is a Synopsis of the Book of Revelation, and appended is an Index of passages illustrating the language of the Book.*

EPIPHANY, LENT, AND EASTER. A Selection of Expository Sermons. Third Edition. Crown 8vo. 10*s.* 6*d.*

The first eighteen of these Sermons were preached during the seasons of 1860, *indicated in the title, and are practical expositions of passages taken from the lessons of the days on which they were delivered. The last eight Sermons were added to the Second Edition. As in the case of the Lectures on Philippians, each Lecture is prefaced with a careful and literal rendering of the original of the passage of which the Lecture is an exposition. The* Nonconformist *says that "in simplicity, dignity, close adherence to the words of Scripture, insight into 'the mind of the Spirit,' and practical thoughtfulness, they are models of that species of pulpit instruction to which they belong."*

THE EPISTLES OF ST. PAUL. For English Readers. PART I., containing the FIRST EPISTLE TO THE THESSALONIANS. Second Edition. 8vo. 1*s.* 6*d.* Each Epistle will be published separately in its chronological order.

It is the object of this work to enable English readers, unacquainted with Greek, to enter with intelligence into the meaning, connection, and phraseology of the writings of the great Apostle. (1) *Each Epistle will be prefaced by an Introduction containing information as to the circumstances, design, and order of its composition.* (2) *The Authorized English Version occupies the foremost place in each page.* (3) *Beside it, in smaller type, is a literal English Version, made from the original Greek.* (4) *A free paraphrase stands below, in which it is attempted to express the sense and connection of the Epistle.* (5) *The Notes include both doctrinal explanation and verbal illustration; occasionally a brief word of application has been introduced.*

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

ST. PAUL'S EPISTLE TO THE ROMANS. The Greek Text, with English Notes. Third Edition, greatly enlarged. Crown 8vo. 7*s.* 6*d.*

This volume contains the Greek Text of the Epistle to the Romans as settled by the Rev. B. F. Westcott, D.D., for his complete recension of the Text of the New Testament. Appended to the text are copious critical and exegetical Notes, the result, of almost eighteen years' study on the part of the author. The "Index of Words illustrated or explained in the Notes" will be found, in some considerable degree, an Index to the Epistles as a whole. "I have desired," the author says, "to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. One of my principal endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in the Epistle, arranging them, where the case required it, under their various modifications of sense." Prefixed to the volume is a discourse on "St. Paul's Conversion and Doctrine," suggested by some recent publications on St. Paul's theological standing. In the Preface to the Third Edition, which has been almost entirely rewritten, among other things, is a Synopsis of the contents of the Epistle. The Guardian *says of the work,—"For educated young men his commentary seems to fill a gap hitherto unfilled... As a whole, Dr. Vaughan appears to us to have given to the world a valuable book of original and careful and earnest thought bestowed on the accomplishment of a work which will be of much service and which is much needed."*

THE CHURCH OF THE FIRST DAYS.

Series I. The Church of Jerusalem. Second Edition.
" II. The Church of the Gentiles. Second Edition.
" III. The Church of the World. Second Edition.

Fcap. 8vo. cloth. 4*s.* 6*d.* each.

The work is in three volumes:—I. "The Church of Jerusalem," extending from the 1*st to the* 8*th chapter (inclusive) of the* Acts. *II. "The Church of the Gentiles," from the* 9*th to the* 16*th chapter. III. "The Church of the World," from the* 17*th to the* 28*th chapter. Where necessary, the Authorized Version has been*

Digitized by Google

Vaughan (Dr. C. J.)—*continued.*

departed from, and a new literal translation taken as the basis of exposition. All possible topographical and historical light has been brought to bear on the subject; and while thoroughly practical in their aim, these Lectures will be found to afford a fair notion of the history and condition of the Primitive Church. The British Quarterly *says,—"These Sermons are worthy of all praise, and are models of pulpit teaching."*

COUNSELS for YOUNG STUDENTS. Three Sermons preached before the University of Cambridge at the Opening of the Academical Year 1870-71. Fcap. 8vo. 2*s.* 6*d.*

The titles of the Three Sermons contained in this volume are:—I. "The Great Decision." II. "The House and the Builder." III. "The Prayer and the Counter-Prayer." They all bear pointedly, earnestly, and sympathisingly upon the conduct and pursuits of young students and young men generally, to counsel whom, Dr. Vaughan's qualifications and aptitude are well known.

NOTES FOR LECTURES ON CONFIRMATION, with suitable Prayers. Eighth Edition. Fcap. 8vo. 1*s.* 6*d.*

In preparation for the Confirmation held in Harrow School Chapel, Dr. Vaughan was in the habit of printing week by week, and distributing among the Candidates, somewhat full notes of the Lecture he purposed to deliver to them, together with a form of Prayer adapted to the particular subject. He has collected these weekly Notes and Prayers into this little volume, in the hope that it may assist the labours of those who are engaged in preparing Candidates for Confirmation, and who find it difficult to lay their hand upon any one book of suitable instruction. The Press *says the work "commends itself at once by its simplicity and by its logical arrangement. . . . While points of doctrine, as they arise, are not lost sight of, the principal stress is laid on the preparation of the heart rather than the head."*

THE TWO GREAT TEMPTATIONS. The Temptation of Man, and the Temptation of Christ. Lectures delivered in the Temple Church, Lent 1872. Extra fcap. 8vo. 3*s.* 6*d.*

Digitized by Google

Vaughan.—Works by DAVID J. VAUGHAN, M.A., Vicar of St. Martin's, Leicester:—

SERMONS PREACHED IN ST. JOHN'S CHURCH, LEICESTER, during the Years 1855 and 1856. Crown 8vo. 5*s.* 6*d.*

These Twenty-five Sermons embrace a great variety of topics, all of the highest interest, are thoroughly practical in their nature, and calculated to give a hopeful view of life as seen in the light shed upon it by Christianity.

SERMONS on the RESURRECTION. With a Preface. Fcap. 8vo. 3*s.*

In the Preface to this work, the author expounds and endeavours to justify his view of the Atonement, shewing it to be more reasonable and scriptural than the ordinary doctrine. There are Seven Sermons in all, bearing the following titles:—I. "The Fellowship of Christ's Sufferings." II. "Christ the Resurrection and the Life." III. "Christ our Passover." IV. "Christ the Shepherd." V. "The True Light which lighteth every man." VI. "The City of God, and the Light thereof." VII. "Christ going to the Father, and the Way to the Father."

CHRISTIAN EVIDENCES AND THE BIBLE. New Edition, revised and enlarged. Fcap. 8vo. cloth. 5*s.* 6*d.*

The main object of this series of Twelve Sermons is to shew, that, quite irrespective of any theory as to the nature of the Bible and the special inspiration of its authors, there is good and sufficient reason for believing that Jesus Christ is the Son of God, who reveals and reconciles men to the Father. The author thinks that the true and solid rock, upon which the Church really stands and ought consciously to stand, is simply the confession that "Jesus is the Christ, the Son of the living God." The Preface to this, the Second Edition, consists of an "Analysis of the Nature of Scientific Truth,"—the nature of the evidence which is universally held to be sound and conclusive. In the Sermons themselves the Internal and External Evidences of Christianity and cognate subjects are

Digitized by Google

Vaughan (D. J.)—*continued.*

discussed, and throughout the volume are several long notes on points occurring in the text. Appended is a short Essay on "The Nature and Sphere of Law."—"This little volume," the Spectator *says, "is a model of that honest and reverent criticism of the Bible which is not only right, but the duty of English clergymen in such times as these to put forth from the pulpit."*

Venn.—ON SOME OF THE CHARACTERISTICS OF BELIEF, Scientific and Religious. Being the Hulsean Lectures for 1869. By the Rev. J. VENN, M.A. 8vo. 6*s.* 6*d.*

These discourses are intended to illustrate, explain, and work out into some of their consequences, certain characteristics by which the attainment of religious belief is prominently distinguished from the attainment of belief upon most other subjects. The first Lecture is an attempt to explain what is the nature of the logical foothold for differences of opinion among men; to shew what there is in the constitution of the evidence which makes it possible for these differences to commence and persist. The second meets the question, What is the criterion of truth? How are we to decide which of the varying but honest judgments on the same subject is right and which wrong? The third and fourth Lectures are devoted to working out into several of their consequences the characteristics of evidence on religious subjects which were explained and illustrated in the first.

Warington.—THE WEEK OF CREATION; OR, THE COSMOGONY OF GENESIS CONSIDERED IN ITS RELATION TO MODERN SCIENCE. By GEORGE WARINGTON, Author of "The Historic Character of the Pentateuch Vindicated." Crown 8vo. 4*s.* 6*d.*

The greater part of this work is taken up with the teaching of the Cosmogony. Its purpose is also investigated, and a chapter is devoted to the consideration of the passage in which the difficulties occur. "A very able vindication of the Mosaic Cosmogony by a writer who unites the advantages of a critical knowledge of the Hebrew text and of distinguished scientific attainments."—Spectator.

Digitized by Google

Westcott.—Works by BROOKE FOSS WESTCOTT, D.D., Regius Professor of Divinity in the University of Cambridge; Canon of Peterborough:—

The London Quarterly, *speaking of Mr. Westcott, says,—"To a learning and accuracy which command respect and confidence, he unites what are not always to be found in union with these qualities, the no less valuable faculties of lucid arrangement and graceful and facile expression."*

AN INTRODUCTION TO THE STUDY OF THE GOSPELS. Fourth Edition. Crown 8vo. 10*s.* 6*d.*

The author's chief object in this work has been to shew that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth. After an Introduction on the General Effects of the course of Modern Philosophy on the popular views of Christianity, he proceeds to determine in what way the principles therein indicated may be applied to the study of the Gospels. The treatise is divided into eight Chapters:—I. The Preparation for the Gospel. II. The Jewish Doctrine of the Messiah. III. The Origin of the Gospels. IV. The Characteristics of the Gospels. V. The Gospel of St. John. VI. and VII. The Differences in detail and of arrangement in the Synoptic Evangelists. VIII. The Difficulties of the Gospels. The Appendices contain much valuable subsidiary matter.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. Third Edition, revised. Crown 8vo. 10*s.* 6*d.*

The object of this treatise is to deal with the New Testament as a whole, and that on purely historical grounds. The separate books of which it is composed are considered not individually, but as claiming to be parts of the apostolic heritage of Christians. The Author has thus endeavoured to connect the history of the New Testament Canon with the growth and consolidation of the Catholic

Digitized by Google

Westcott (Dr. B. F.)—*continued.*

Church, and to point out the relation existing between the amount of evidence for the authenticity of its component parts and the whole mass of Christian literature. "*The treatise,*" *says the* British Quarterly, "*is a scholarly performance, learned, dispassionate, discriminating, worthy of his subject and of the present state of Christian literature in relation to it.*"

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. Third Edition. 18mo. 4*s.* 6*d.*

The present volume has been written under the impression that a History of the whole Bible, and not of the New Testament only, would be required, if those unfamiliar with the subject were to be enabled to learn in what manner and with what consent the collection of Holy Scriptures was first made and then enlarged and finally closed by the Church. Though the work is intended to be simple and popular in its method, the author, for this very reason, has aimed at the strictest accuracy. The History of the Bible is brought down to the 16th century, and the Appendix contains two articles,—I. "*On the History of the Canon of the Old Testament before the Christian Era.*" *II.* "*On the Contents of the most ancient MSS. of the Christian Bible.*" *The* Literary Churchman *says,* "*Mr. Westcott's account of the 'Canon' is* true history *in the very highest sense.*"

A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE. Crown 8vo. 10*s.* 6*d.*

In the Introduction the author notices briefly the earliest vernacular versions of the Bible, especially those in Anglo-Saxon. Chapter I. is occupied with an account of the Manuscript English Bible from the 14th century downwards; and in Chapter II. is narrated, with many interesting personal and other details, the External History of the Printed Bible. In Chapter III. is set forth the Internal History of the English Bible, shewing to what extent the various English Translations were independent, and to what

Digitized by Google

Westcott (Dr. B. F.)—*continued.*

extent the translators were indebted to earlier English and foreign versions. In the Appendices, among other interesting and valuable matter, will be found "Specimens of the Earlier and Later Wycliffite Versions;" "Chronological List of Bibles;" "An Examination of Mr. Froude's History of the English Bible." The Pall Mall Gazette *calls the work "A brief, scholarly, and, to a great extent, an original contribution to theological literature."*

THE CHRISTIAN LIFE, MANIFOLD AND ONE. Six Sermons preached in Peterborough Cathedral. Crown 8vo. 2*s.* 6*d.*

The Six Sermons contained in this volume are the first preached by the author as a Canon of Peterborough Cathedral. The subjects are:—I. "Life consecrated by the Ascension." II. "Many Gifts, One Spirit." III. "The Gospel of the Resurrection." IV. "Sufficiency of God." V. "Action the Test of Faith." VI. "Progress from the Confession of God." The Nonconformist *calls them "Beautiful discourses, singularly devout and tender."*

THE GOSPEL OF THE RESURRECTION. Thoughts on its Relation to Reason and History. New Edition. Fcap. 8vo. 4*s.* 6*d.*

The present Essay is an endeavour to consider some of the elementary truths of Christianity, as a miraculous Revelation, from the side of History and Reason. The author endeavours to shew that a devout belief in the Life of Christ is quite compatible with a broad view of the course of human progress and a frank trust in the laws of our own minds. After a "Statement of the Question," and an Introduction on "Ideas of God, Nature, Miracles," Chapter I. treats of "The Resurrection and History;" Chapter II. "The Resurrection and Man;" Chapter III. "The Resurrection and the Church."—"We owe," the Patriot *says, "Mr. Westcott a very great debt of gratitude for his very able little treatise, so faithful to the great truths which are so precious to us, so catholic and spiritual in its conceptions of these truths, and, moreover, so philosophical in analysis, organism, and presentation."*

Digitized by Google

Wilkins.—THE LIGHT OF THE WORLD. An Essay, by A. S. WILKINS, M.A., Professor of Latin in Owens College, Manchester. Second Edition. Crown 8vo. 3*s.* 6*d.*

This is the Hulsean Prize Essay for 1869. *The subject proposed by the Trustees was, "The Distinctive Features of Christian as compared with Pagan Ethics." This the author treats in six chapters:—I. "The Object and Scope of the Discussion." II. and III. "Pagan Ethics—their Historical Development," and their Greatest Perfection." IV. V. and VI. "Christian Ethics —their Method," their Perfection," and their Power." The author has tried to show that the Christian ethics so far transcend the ethics of any or all of the Pagan systems in method, in purity and in power, as to compel us to assume for them an origin, differing in* kind *from the origin of any purely human system. "It would be difficult to praise too highly the spirit, the burden, the conclusions, or the scholarly finish of this beautiful Essay."*—British Quarterly Review.

Wilson.—RELIGIO CHEMICI. With a Vignette beautifully engraved after a Design by Sir NOEL PATON. By GEORGE WILSON, M.D. Crown 8vo. 8*s.* 6*d.*

"George Wilson," says the Preface to this volume, "had it in his heart for many years to write a book corresponding to the Religio Medici *of Sir Thomas Browne, with the title* Religio Chemici. *Several of the Essays in this volume were intended to form chapters of it, but the health and leisure necessary to carry out his plans were never attainable, and thus fragments only of the designed work exist. These fragments, however, being in most cases like finished gems waiting to be set, some of them are now given in a collected form to his friends and the public." The Contents of the volume are:—"Chemistry and Natural Theology." "The Chemistry of the Stars; an Argument touching the Stars and their Inhabitants." "Chemical Final Causes; as illustrated by the presence of Phosphorus, Nitrogen, and Iron in the Higher Sentient Organisms." "Robert Boyle." "Wollaston." "Life and Discoveries of Dalton." "Thoughts on the Resurrection; an Address to Medical Students."—"A more fascinating volume," the* Spectator *says, "has seldom fallen into our hands."*

Digitized by Google

Wilson.—THE BIBLE STUDENT'S GUIDE TO THE MORE CORRECT UNDERSTANDING of the ENGLISH TRANSLATION OF THE OLD TESTAMENT, BY REFERENCE TO THE ORIGINAL HEBREW. By WILLIAM WILSON, D.D., Canon of Winchester. Second Edition, carefully revised. 4to. 25*s.*

"*The author believes that the present work is the nearest approach to a complete Concordance of every word in the original that has yet been made: and as a Concordance, it may be found of great use to the Bible student, while at the same time it serves the important object of furnishing the means of comparing synonymous words, and of eliciting their precise and distinctive meaning. The knowledge of the Hebrew language is not absolutely necessary to the profitable use of the work; and it is believed that many devout and accurate students of the Bible, entirely unacquainted with it, will derive great advantage from frequent reference to these pages.*" *Introductory to the body of the work, the author gives a sketch of the Construction of Hebrew. The plan of the work is simple: every word occurring in the English Version is arranged alphabetically, and under it is given the Hebrew word or words, with a full explanation of their meaning, of which it is meant to be a translation, and a complete list of the passages where it occurs. Following the general work is a complete Hebrew and English Index, which is, in effect, a Hebrew-English Dictionary. Appended are copious examples of the Figure* Paronomasia, *which occurs so frequently in the Bible.*

Worship (The) of God and Fellowship among Men. Sermons on Public Worship. By Professor MAURICE, and others. Fcap. 8vo. 3*s.* 6*d.*

This volume consists of Six Sermons preached by various clergymen, and although not addressed specially to any class, were suggested by recent efforts to bring the members of the Working Class to our Churches. The preachers were—Professor Maurice, I. "Preaching, a Call to Worship." II. "The Bible, a Revelation of the Beginning and End of Worship." Rev. T. J. Rowsell, "Common Prayer, the Method of Worship." Rev. J. Ll. Davies,

Digitized by Google

I. "Baptism, an Admission to the Privilege of Worship." II. "The Sabbath Day, the Refreshment of Worship." Rev. D. J. Vaughan, "The Lord's Supper, the most Sacred Bond of Worship." "They are very suggestive to those who may have to prepare sermons, and well calculated to be lent amongst the more thoughtful parishioners."—Literary Churchman.

Yonge (Charlotte M.)—SCRIPTURE READINGS for SCHOOLS AND FAMILIES. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." Globe 8vo. 1*s.* 6*d.* With Comments. 3*s.* 6*d.*

A SECOND SERIES. From Joshua to Solomon. Extra fcap. 8vo. 1*s.* 6*d.* With Comments. 3*s.* 6*d.*

Actual need has led the author to endeavour to prepare a reading book convenient for study with children, containing the very words of the Bible, with only a few expedient omissions, and arranged in Lessons of such length as by experience she has found to suit with children's ordinary power of accurate attentive interest. The verse form has been retained because of its convenience for children reading in class, and as more resembling their Bibles; but the poetical portions have been given in their lines. When Psalms or portions from the Prophets illustrate or fall in with the narrative, they are given in their chronological sequence. The Scripture portion, with a very few notes explanatory of mere words, is bound up apart to be used by children, while the same is also supplied with a brief comment, the purpose of which is either to assist the teacher in explaining the lesson, or to be used by more advanced young people to whom it may not be possible to give access to the authorities whence it has been taken. Professor Huxley at a meeting of the London School-board, particularly mentioned the Selection made by Miss Yonge, as an example of how selections might be made for School reading. "Her Comments are models of their kind."—Literary Churchman.

Digitized by Google

In crown 8vo. cloth extra, Illustrated, price 4*s.* 6*d.* each Volume; also kept in morocco and calf bindings at moderate prices, and in Ornamental Boxes containing Four Vols., 21*s.* each.

MACMILLAN'S SUNDAY LIBRARY.

A Series of Original Works by Eminent Authors.

The projectors of the Sunday Library *feel that there is a want of books of a kind that will be welcome in many Households for reading on Sundays, and will be in accordance with earnest convictions as to the nature of the "Sabbath Day."*

Sunday should contain the theory, the collective view, of our work-day lives; and these work-days should be the Sunday in action. Our Sunday Books, therefore, ought to do more than afford abstract subjects of meditation; they should exercise a living power, by bringing us into direct contact with all that is true and noble in human nature and human life, and by shewing us the life of Christ as the central truth of humanity.

For Sunday reading, therefore, we need not only history, but history in its relation to Christianity; not only biography, but the lives of men who have consciously promoted the Christian religion—Christian heroes in art, in science, in divinity, and in social action. The history of Christianity, permanent and progressive, is also the history of civilization, and from the growth of the latter we may be strengthened in the faith that the former will ultimately prevail throughout the whole world.

The Publishers have secured the co-operation of very eminent writers, a list of whom, with the works they undertake, is herewith given.

Digitized by Google

THE FOLLOWING VOLUMES ARE NOW READY:—

The Pupils of St. John the Divine.—By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe."

The author first gives a full sketch of the life and work of the Apostle himself, drawing the material from all the most trustworthy authorities, sacred and profane; then follow the lives of his immediate disciples, Ignatius, Quadratus, Polycarp, and others; which are succeeded by the lives of many of their pupils. The author then proceeds to sketch from their foundation the history of the many churches planted or superintended by St. John and his pupils, both in the East and West. In the last chapter is given an account of the present aspect of the Churches of St. John,—the Seven Churches of Asia mentioned in Revelations; *also those of Athens, of Nîmes, of Lyons, and others in the West. Throughout the volume, much of early Church History is necessarily introduced, and details are given of the many persecutions to which Christianity was subjected during its struggling infancy. "Young and old will be equally refreshed and taught by these pages, in which nothing is dull, and nothing is far-fetched."*—Churchman.

The Hermits.—By CANON KINGSLEY.

In the Introduction to this volume, Mr. Kingsley shews that early hermit-life was a natural outcome of the corrupt condition of Roman society, "which was no place for honest men,"— "where but to think was to be full of sorrow and leaden-eyed despair." The hermits "were a school of philosophers who altered the whole current of human thought; their influence is being felt around us in many a puzzle—educational, social, and political;" these lives afford a "key to many a lock, which just now refuses to be tampered with or burst open." The volume contains the lives of some of the most remarkable early Egyptian, Syrian, Persian, and Western hermits. The lives are mostly translations from the original biographies; "the reader will thus be able to see the men as wholes, to judge of their merits and defects."—"It is from first to last a production full of interest, written with a liberal appreciation of what is

Digitized by Google

memorable for good in the lives of the Hermits, and with a wise forbearance towards legends which may be due to the ignorance, and, no doubt, also to the strong faith of the early chroniclers."—London Review.

Seekers after God.—By the Rev. F. W. FARRAR, M.A., F.R.S., Head Master of Marlborough College.

In this volume the author seeks to record the lives, and gives copious samples of the almost Christ-like utterances of, with perhaps the exception of Socrates, "the best and holiest characters presented to us in the records of antiquity." They are Seneca, Epictetus, and Marcus Aurelius, most appropriately called "Seekers after God," seeing that "amid infinite difficulties and surrounded by a corrupt society, they devoted themselves to the earnest search after those truths which might best make their lives 'beautiful before God.'" The reader will learn from this volume in what kind of atmosphere the influences of Christianity were forced to work. Many details are also given which afford an insight into Roman life and manners, the kind of education bestowed on Roman youth, and the characteristics of the chief systems of ancient philosophy. The volume contains portraits of Aurelius, Seneca, and Antoninus Pius. "We can heartily recommend it as healthy in tone, instructive, interesting, mentally and spiritually stimulating and nutritious."—Nonconformist.

England's Antiphon.—By GEORGE MACDONALD.

This volume deals chiefly with the lyric or song-form of English religious poetry, other kinds, however, being not infrequently introduced. The author has sought to trace the course of our religious poetry from the 13th to the 19th centuries, from before Chaucer to Tennyson. He endeavours to accomplish his object by selecting the men who have produced the finest religious poetry, setting forth the circumstances in which they were placed, characterising the men themselves, critically estimating their productions, and giving ample specimens of their best religious lyrics, and

Digitized by Google

quotations from larger poems, illustrating the religious feeling of the poets or their times. Thus the volume, besides providing a concert of the sweetest and purest music, will be found to exhibit the beliefs held and aspirations cherished by many of the noblest, purest, and most richly endowed minds during the last 600 years. —"*Dr. Macdonald has very successfully endeavoured to bring together in his little book a whole series of the sweet singers of England, and makes them raise, one after the other, their voices in praise of God.*"—Guardian.

Great Christians of France: ST. LOUIS and CALVIN. By M. GUIZOT.

From among French Catholics, M. Guizot has, in this volume, selected Louis, King of France in the 13th century, and among Protestants, Calvin the Reformer in the 16th century, "as two earnest and illustrious representatives of the Christian faith and life, as well as of the loftiest thought and purest morality of their country and generation." In setting forth with considerable fulness the lives of these prominent and representative Christian men, M. Guizot necessarily introduces much of the political and religious history of the periods during which they lived. "A very interesting book," says the Guardian.

Christian Singers of Germany. — By CATHERINE WINKWORTH.

In this volume the authoress gives an account of the principal hymn-writers of Germany from the 9th to the 19th century, introducing ample (altogether about 120 translations) specimens from their best productions. In the translations, while the English is perfectly idiomatic and harmonious, the characteristic differences of the poems have been carefully imitated, and the general style and metre retained. The book is divided into chapters, the writers noticed and the hymns quoted in each chapter, being representative of an epoch in the religious life of Germany. In thus tracing the course of German hymnology, the authoress is necessarily

Digitized by Google

"brought into contact with those great movements which have stirred the life of the people."—"Miss Winkworth's volume of this series is, according to our view, the choicest production of her pen." —British Quarterly Review.

Apostles of Mediæval Europe.—By the Rev. G. F. MACLEAR, D.D., Head Master of King's College School, London.

In two Introductory Chapters the author notices some of the chief characteristics of the mediæval period itself; gives a graphic sketch of the devastated state of Europe at the beginning of that period, and an interesting account of the religions of the three great groups of vigorous barbarians—the Celts, the Teutons, and the Sclaves—who had, wave after wave, overflowed its surface. He then proceeds to sketch the lives and work of the chief of the courageous men who devoted themselves to the stupendous task of their conversion and civilization, during a period extending from the 5th to the 13th century; such as St. Patrick, St. Columba, St. Columbanus, St. Augustine of Canterbury, St. Boniface, St. Olaf, St. Cyril, Raymond Sull, and others. In narrating the lives of these men, many glimpses are given into the political, social, and religious life of Europe during the Middle Ages, and many interesting and instructive incidents are introduced. "Mr. Maclear will have done a great work if his admirable little volume shall help to break up the dense ignorance which is still prevailing among people at large."—Literary Churchman.

Alfred the Great.—By THOMAS HUGHES, M.P., Author of "Tom Brown's School Days."

"The time is come when we English can no longer stand by as interested spectators only, but in which every one of our institutions will be sifted with rigour, and will have to shew cause for its existence. . . . As a help in this search, this life of the typical English King is here offered." After two Introductory Chapters, one on Kings and Kingship, and another depicting the condition of Wessex when Alfred became its ruler, the author proceeds to set forth the life and work of this great prince, shewing how he

Digitized by Google

conducted himself in all the relations of life. In the last chapter the author shews the bearing which Christianity has on the kingship and government of the nations and people of the world in which we live. Besides other illustrations in the volume, a Map of England is prefixed, shewing its divisions about 1000 A.D., *as well as at the present time. "Mr. Hughes has indeed written a good book, bright and readable we need hardly say, and of a very considerable historical value."*—Spectator.

Nations Around.—By Miss A. KEARY.

This volume contains many details concerning the social and political life, the religion, the superstitions, the literature, the architecture, the commerce, the industry, of the Nations around Palestine, an acquaintance with which is necessary in order to a clear and full understanding of the history of the Hebrew people. The authoress has brought to her aid all the most recent investigations into the early history of these nations, referring frequently to the fruitful excavations which have brought to light the ruins and hieroglyphic writings of many of their buried cities. "Miss Keary has skilfully availed herself of the opportunity to write a pleasing and instructive book."—Guardian. *"A valuable and interesting volume."* —Illustrated Times.

St. Anselm.—By the Very Rev. R. W. CHURCH, M.A., Dean of St. Paul's.

In this biography of St. Anselm, while the story of his life as a man, a Christian, a clergyman, and a politician, is told impartially and fully, much light is shed on the ecclesiastical and political history of the time during which he lived, and on the internal economy of the monastic establishments of the period. Of the worthiness of St. Anselm to have his life recorded, Mr. Church says, "It would not be easy to find one who so joined the largeness and daring of a powerful and inquiring intellect, with the graces and sweetness and unselfishness of the most loveable of friends, and with the fortitude, clear-sightedness, and dauntless

Digitized by Google

firmness of a hero, forced into a hero's career in spite of himself." The author has drawn his materials from contemporary biographers and chroniclers, while at the same time he has consulted the best recent authors who have treated of the man and his time. "It is a sketch by the hand of a master, with every line marked by taste, learning, and real apprehension of the subject." — Pall Mall Gazette.

Francis of Assisi.—By Mrs. OLIPHANT.

The life of this saint, the founder of the Franciscan order, and one of the most remarkable men of his time, illustrates some of the chief characteristics of the religious life of the Middle Ages. Mrs. Oliphant, in an Introduction, gives a slight sketch of the political and religious condition of Europe in the 13th century, in order to shew that the kind of life adopted by St. Francis was a natural result of the influences by which he was surrounded. In the subsequent biography much information is given concerning the missionary labours of the saint and his companions, as well as concerning the religious and monastic life of the time. Many graphic details are introduced from the saint's contemporary biographers, which shew forth the prevalent beliefs of the period; and abundant samples are given of St. Francis's own sayings, as well as a few specimens of his simple tender hymns. "We are grateful to Mrs. Oliphant for a book of much interest and pathetic beauty, a book which none can read without being the better for it."—John Bull.

Pioneers and Founders; or, Recent Workers in the Mission Field. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." With Frontispiece, and Vignette Portrait of BISHOP HEBER.

The author has endeavoured in these narratives to bring together such of the more distinguished Missionaries of the English and American Nations as might best illustrate the character and growth of Mission-work in the last two centuries. The object has been to throw together such biographies as are most complete, most illus-

Digitized by Google

trative, and have been found most inciting to stir up others—representative lives, as far as possible. The missionaries whose biographies are here given, are—John Eliot, the Apostle of the Red Indians; David Brainerd, the Enthusiast; Christian F. Schwartz, the Councillor of Tanjore; Henry Martyn, the Scholar-Missionary; William Carey and Joshua Marshman, the Serampore Missionaries; the Judson Family; the Bishops of Calcutta,—Thomas Middleton, Reginald Heber, Daniel Wilson; Samuel Marsden, the Australian Chaplain and Friend of the Maori; John Williams, the Martyr of Erromango; Allen Gardener, the Sailor Martyr; Charles Frederick Mackenzie, the Martyr of Zambesi. "*Likely to be one of the most popular of the 'Sunday Library' volumes.*"—Literary Churchman.

Digitized by Google

THE "BOOK OF PRAISE" HYMNAL,

COMPILED AND ARRANGED BY

SIR ROUNDELL PALMER,

In the following four forms:—

A. Beautifully printed in Royal 32mo., limp cloth, price 6d.
B. ,, ,, Small 18mo., larger type, cloth limp, 1s.
C. Same edition on fine paper, cloth, 1s. 6d.
Also an edition with Music, selected, harmonized, and composed by JOHN HULLAH, in square 18mo., cloth, 3s. 6d.

The large acceptance which has been given to "The Book of Praise" by all classes of Christian people encourages the Publishers in entertaining the hope that this Hymnal, which is mainly selected from it, may be extensively used in Congregations, and in some degree at least meet the desires of those who seek uniformity in common worship as a means towards that unity which pious souls yearn after, and which our Lord prayed for in behalf of his Church. "The office of a hymn is not to teach controversial Theology, but to give the voice of song to practical religion. No doubt, to do this, it must embody sound doctrine; but it ought to do so, not after the manner of the schools, but with the breadth, freedom, and simplicity of the Fountain-head." On this principle has Sir R. Palmer proceeded in the preparation of this book.

The arrangement adopted is the following:—

PART I. *consists of Hymns arranged according to the subjects of the Creed—"God the Creator," "Christ Incarnate," "Christ Crucified," "Christ Risen," "Christ Ascended," "Christ's Kingdom and Judgment," etc.*

PART II. *comprises Hymns arranged according to the subjects of the Lord's Prayer.*

PART III. *Hymns for natural and sacred seasons.*

There are 320 *Hymns in all.*

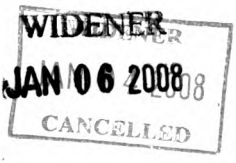
CAMBRIDGE:—PRINTED BY J. PALMER.

Digitized by Google

HARVARD UNIVERSITY

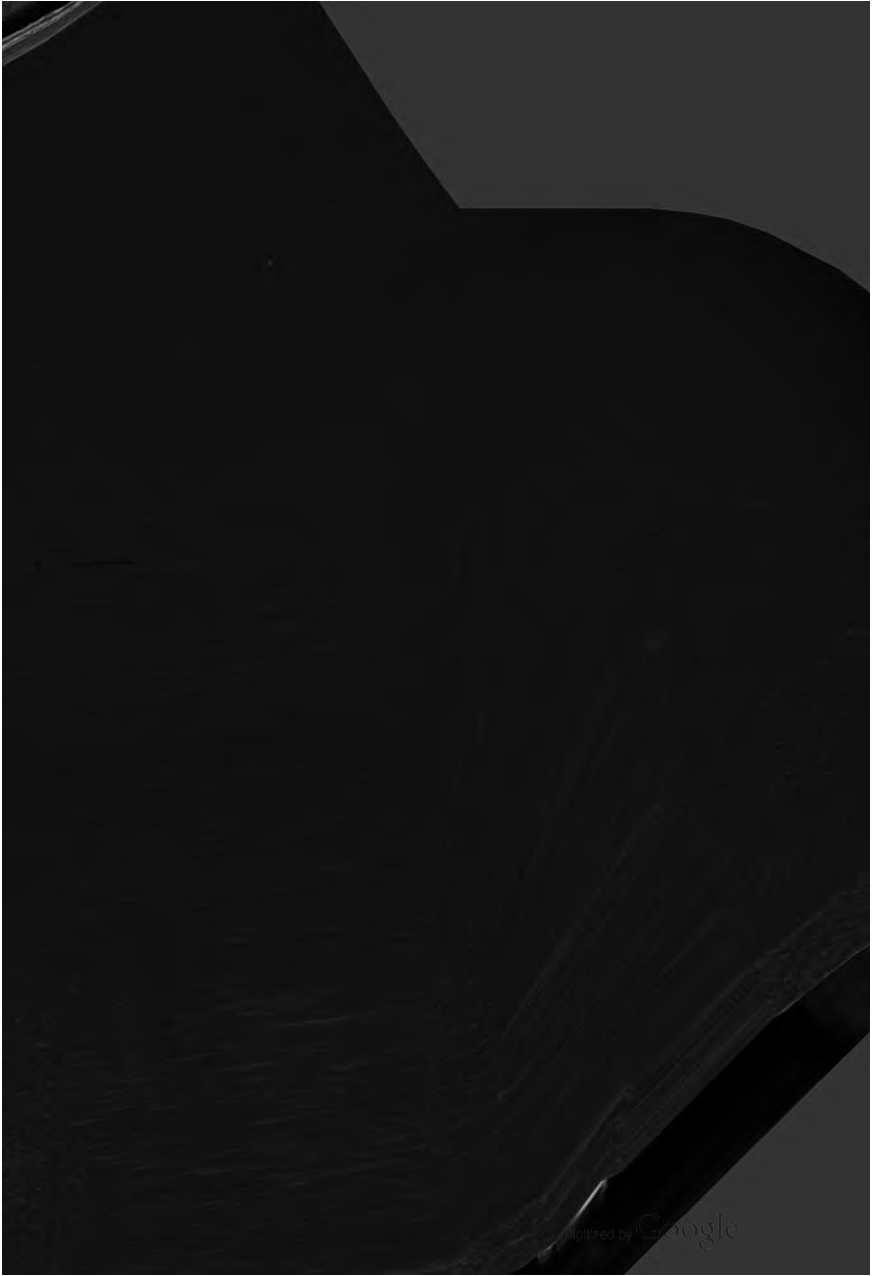
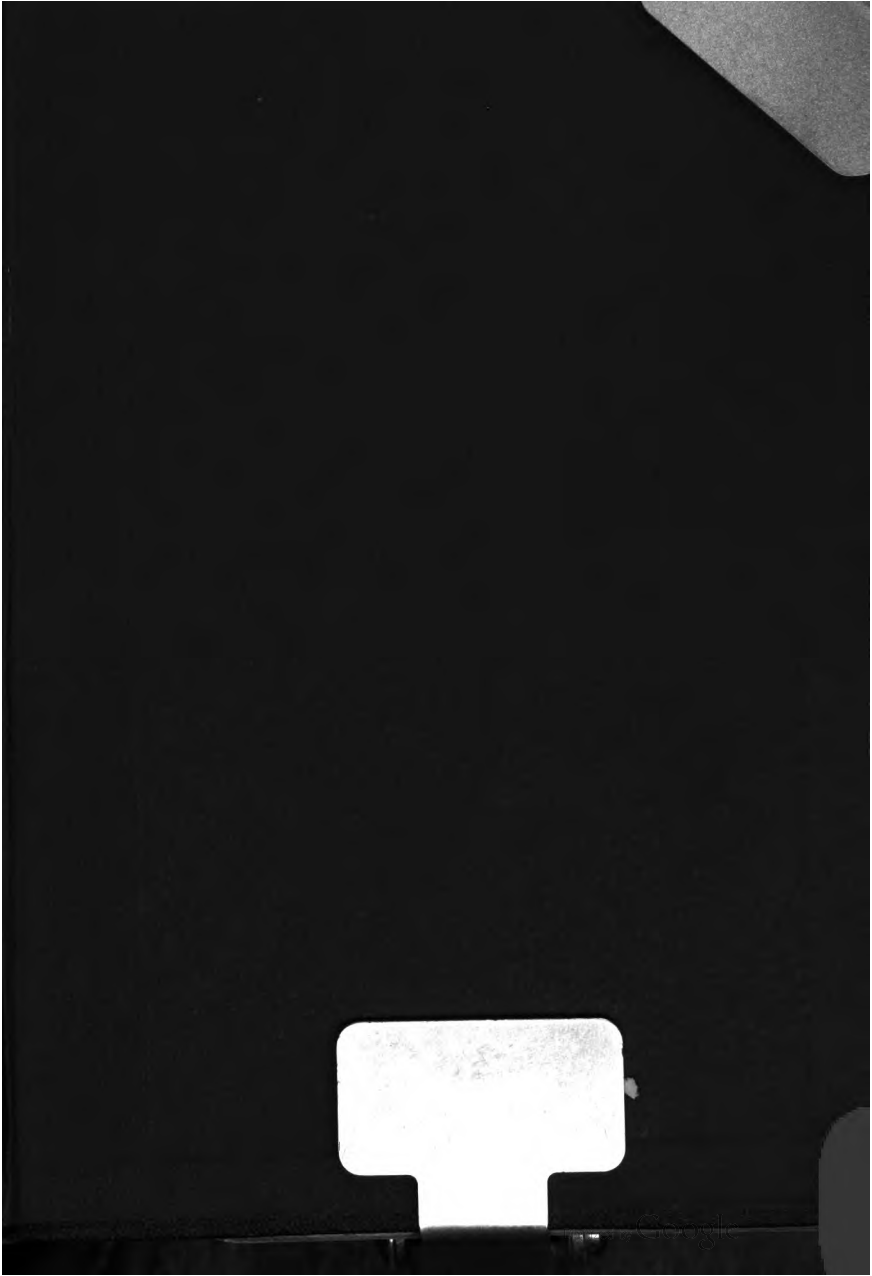
http://lib.harvard.edu

If the item is recalled, the borrower will be notified of the need for an earlier return.



Thank you for helping us to preserve our collection!

Digitized by Google


Digitized by Google